

# ZION'S HERALD

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New Hampshire has followed Maine, Ohio, and Minnesota, in organizing a Temperance political party. The Convention was held at Concord, last week Wednesday. It was very fully attended. Rev. Dr. Babcock was elected President. Dr. Barrows was nominated for Governor. He is one of the most eloquent men in the State, and in his acceptance of the nomination, declared it to be a higher honor than a nomination by either of the ruling parties. A division occurred on the passage of a resolution demanding political action, and about thirty delegates seceded. The Freewill Baptists were pledged to the ticket by one of their ministers. The Methodists are less unanimous. Some cling to the old Democratic party, some to the Republican. There was some talk of the latter nominating Rev. and Col. and Hon. Mr. Pike. If so, two of our Presiding Elders would have been pitted against each other for the Governorship. The elevation of John Broadhead, of the past generation of Methodist preachers to that dignity, has proved the value of that stock for such work. Dr. Barrows, of course, will not be elected, but he will put matters in train for the ultimate triumph of this cause. It can only win by being voted into power. New Hampshire is completely at the feet of the Rum power. The chief manager of its ruling party is a rumrunner. A healthy upholding of this Christian cause at the polls, will alone give it the victory. The natural division of good men in that State as to the best way of treating the evil of intemperance, will change to union in the progress of this movement. As partisans of no party, only wishing the right to prevail, we give this new infant of days our editorial blessing. May it grow till it rules the land, and delivers it from the curse that now so fearfully possesses it.

The Government is seeking to purchase San Domingo. If bought, it gives half the island of Hayti, a large and beautiful territory, with a black population, that in prejudices of caste are fully up to the Georgian standard, except that they allow intermarriage, no white man being allowed to hold land in his own name, but having permission to hold it in the name of his black wife, if he is fortunate enough to have one. He is also deprived of the right of suffrage. This was adopted in self-defense, and is therefore far more justifiable than our conduct. Much opposition exists to the annexation, but it will, we trust, prevail. Hayti will follow, and then Cuba. We can take better care of them than they can of themselves. Their relations are commercially one with us now. So should they politically be. It will put an end to tyranny, and build up prosperous commonwealths in these fair climes.

The French throne is in danger. Napoleon's cousin, Pierre Bonaparte, a man rising sixty, being enraged at an anti-Bonaparte article in a journal published by Rochefort, a radical anti-Napoleonist, and member of the Corps Legislatif, offered to fight a duel with the editor. The writer of the article claimed the privilege of the duel. Two of his friends called on Prince Pierre, and received from him a furious assault of words. He says one of them, Noir by name, slapped him on the face, whereupon he drew his revolver, shot, and killed him. The survivor declares that no retort, in word or act, was made to Bonaparte's

attack; that he first insulted them, and then fired at them. Paris is terribly excited. A hundred thousand attended the funeral. The Marseillaise was sung, and "Vive la Republique" shouted. Things look threatening. Napoleon's representatives have ordered Rochefort's arrest for his attacks on the Emperor. This is bold, and may prove useful. France has nothing to gain by a revolution under such a leadership as his. Napoleon's present policy is broad and liberal. If the parties opposed to him would work in constitutional channels, they could effect all the reforms they desire, and bring about a republic on his death, if not before. He should suppress the insurrection, as would our Government or England. He probably will yet sustain his throne. The utter absence of all religious principle in these democratic leaders makes their failure inevitable. Until a republican party comes to the front in France that believes in a government under Christ, all its attempts to establish a republic will fail. Men as prayerless, reckless, conscienceless as Rochefort, will never build up that country on true democracy. Better a Papal empire than an infidel republic.

The election of two Boston gentlemen as the two heads of the Massachusetts Legislature, was naturally followed by the appointment of two Boston gentlemen as Chairmen of the Committees on the Liquor Question. Hon. C. F. Train is a warm advocate of free rum. He is an able man, once a member of Congress, a college mate of Gov. Claflin's, who, if he would rise to the height of the Temperance idea, would be a master spirit of the Commonwealth. But he is earnest in the contrary course, despising all modification and license stuff, and seeing, with just clearness, that this traffic should be as free as any other, if it exists at all. Hon. Mr. Merton, of the Senate, Chairman, is less radical in his statements, but probably not less in his ideas. He was the leader of the anti-Prohibitory party in the Senate last winter. With such chiefs, and with majorities of the Committee of their own school, what hope is there for decent legislation this winter? Such are the gifts of the Republican leaders of Massachusetts to Prohibitionists. Whoever hopes for help from that party in this work, leans upon a reed already broken, whose response to our confidence is only a sharp thrust of its broken point. To your political tents, Prohibitionists, will soon be the cry.

Now is the time for Missionary Collections. Make them at least one half more than they were last year. Prepare for it, preach for it, do it. Nothing is impossible to those that believe and act.

A lion is in the way of the coming Evangelical Alliance, to be held in New York next autumn. It is feared that all its members will be invited to partake of the Lord's Supper together; and *The Examiner* shrinks back in alarm from that horror. As our excellent Baptist brethren from this side have partaken of the Lord's Supper with Methodists, and Presbyterians, and Congregationalists in Mr. Spurgeon's church, in London, they will not feel any worse to do the same in Dr. Armitage's, in New York. Let Mr. Spurgeon consecrate the elements, and Dr. Neal, and Dr. Kirk, and Dr. Stevens, and Bro. Fulton assist in distributing them, and *The Examiner* will be almost as

happy as Dr. Stow is to-day, sitting down with Christ, and many like him of His unimmersed disciples, around that table of the Lord in the heavens.

Methodism is slowly but steadily advancing in France. The following minutes are of interest:—

"There are in France 30 Wesleyan ministers, 184 chapels or preaching-places, 110 local preachers, 2,125 members, 11 day-schools, 57 Sunday-schools, and upwards of 10,000 regular hearers. During last year the following sums were raised: £1,000 for ministers' salaries, and support of places of worship; missions, £410; chapel debts, £800; and connectional funds, £150; total, £2,360, being an average of 22s. per member. Many of the members are very poor, the women earning not more than 7d. or 8d. per day, and yet even these willingly pay a penny or half-penny at the class-meeting. Several day-schools are established, and also a school for young ladies, 60 of whom have obtained the Government certificate to be school-teachers. A college for young men was formed 18 months ago, and one young man has already taken his degree as Bachelor of Arts. There is also a connectional book-room which sold £820 worth of books last year. 1,700 copies of the 'Life of Wesley' have been sold in a short time. The eleventh edition of the Hymn-book is now being sold, and a weekly newspaper is circulated among the people."

A Jewish writer in *The Christian Union* claims that no form of baptism in use among Christians is apostolic. That, and John's baptism, followed the Jewish custom. This was always washing all over, males by males, females by females. The Bible Union will have to get out a new Bible, with "immersion" changed to "washing." When our Baptist brethren practice this form of Scriptural baptism, we will give due notice of the event, and agree to advocate following their example.

Bishops Janes and Simpson, in giving their report of their interview with the Bishops of the Church South, which we have already published, conclude as follows:—

"We are fully persuaded that the action of this Board was highly proper, and will be useful. We are thoroughly convinced that whenever a reunion of the two churches shall be effected, it will be not by dealing with incidents, and negotiating about details, but by meeting the main question squarely and directly. When that is met, and a union consummated upon terms alike honorable to both churches, and in the spirit of our Divine Lord, all the minor questions can be naturally and easily adjusted."

"We understood the Board, by this action, to design two things, namely: first, so far as in our Episcopal character we could properly represent the Church, to make, in good faith, the first advance toward a union with the Methodist Episcopal Church, South; and, secondly, to call the attention of the Methodist Episcopal Church, South, through their Bishops, to the fact that our last General Conference appointed a Commission to treat with 'a similar Commission of any other Methodist churches that may desire to unite with us.'"

Mrs. Julia Ward Howe pronounces against modern international law. In this she agrees with some of the best minds of this and the previous age. Franklin, Samuel Adams, Jefferson, Munroe, Madison, and other political lights denounced the cruel neutrality principles of Washington and Hamilton, which let the French Republic die, and has, in our own day, doomed Hungary, Italy, Crete and Cuba to a like fate. Her bold enunciation of the Christian law of loving our neighbor as ourselves, shows she has some fitness for the career of statesmanship that seems to be opening before her. Her allies are numerous in Congress, and have always been a majority among the people.



## Original and Selected Papers.

## THE PATRIARCH'S PARTING HOUR.

"I have waited for Thy salvation, O Lord." — Gen. xlix. 18.

Just one step more  
And then eternal rest.  
Just one step more, my pilgrim life is o'er,  
Then numbered with the blessed,  
No more to totter on my trusty staff,  
Life's dusty garb I cast away.  
The vanquisher of death appears on my behalf  
The light, the life, the way.  
I wait for Thy salvation here;  
Come near — Redeemer, Lord. Come near.

The fond, familiar faces  
Of loved ones by my side,  
Like shadows from their places  
I see them dimly glide;  
But the radiant form of loved ones  
The grave hid from my sight,  
I see their shining pinions  
Gleam in the dawning light,  
As I wait for Thy salvation here;  
Appear, Redeemer, Lord, appear.

Darkness with many a fold intense,  
Upon my sight came down;  
But light all glorious and immense  
Is now my robe and crown.  
I see the city out of sight  
Built by my fathers' God,  
I pass its portals with delight  
Freed from each earthly load.  
I find my God, salvation here,  
As in His presence I appear.

E. S. BURT.

## PICTURES AND PORTRAITS OF SOUTHERN SLAVERY.

BY AN OLD RESIDENT.

## NUMBER ONE.

Slavery gone. — The work to be done, to perfect that of emancipation. — Character and objects of these sketches. — Cheerfulness and amiability of the slaves. — Their reverence for, and faith in religion. — Importance of the field among them. — How Aunt Susan "got religion."

Under the providence of God, slavery is politically dead. It pleased Him to solve the mighty problem — to sever the Gordian knot with the edge of the sharp and bloody sword. That a great work is yet to be done; that solemn duties are yet to be performed; that the primer and the Bible are to be made to unlock the mind and lift the soul of the once slave; that his true and final freedom still lies along a path of sweat and agony, of uncertainty, trial, toil, suffering, and many errors — every thoughtful and earnest mind can see. Whoever supposes that proclamations, and statutes, and poems of rejoicings will perfect the great revolution, knows little of human nature; and the voice of history, to him, falls upon sealed ears. But the thick, tangled growth of centuries has been hewn away; the great sin of human right and human freedom is pouring its flood of glowing life into the dark places and rich soil, once cursed by slavery; and hope smiles pleasantly upon the black man's future. Constant vigilance, prudent judgment, wise foresight, and unflagging, unstinted, persistent labor, are all that is required to perfect the sublime task. But all these are absolutely essential. Slavery is politically dead; but much of its wakening power still remains, and will continue, until the old race of masters has died out; and two generations have grown up, and cut their impress upon the social, political, and religious institutions of the South.

In many ways, a correct knowledge of the character, customs, characteristics, and peculiarities of the slaves, as fixed and seen in their bondage, is most desirable and valuable. And this is the time for it. All is fresh now. The truth is here. But where is the impartial mind and hand to do the work? The writer of this was, for many years, an observant dweller in the midst of slavery; but can he describe what slavery really was, candidly and without bias? No less, where are the readers to be found, in whose convictions there are not, already fixed, the square and rule by which everything said or written about slavery must and will be measured? I candidly doubt if any one can be found to write or read anything on the subject, wholly free from predetermined convictions, which are fixed and unalterable.

All that the writer can do, then, is to record facts and opinions, just as they stand in his own memory and mind. What is now to be written, will be in the nature of sketches, or outlines, which may be filled up and more elaborately finished hereafter. In short, my purpose is, to make readable matter out of interesting and instructive facts; and not to write out a minute, or elaborate, or even a connected history. How successful I shall be, the future numbers of ZION'S HERALD will show.

Amiability and constitutional equanimity of temper, were the distinguishing characteristics of the race of slaves. These, with good digestion, produced inevitable cheerfulness and a frolicsome mind, among themselves. No matter how wearied they might be, the inspiration of the banjo and the constitutional love of dancing, broke the spell of toil. This, however, was a more distinguishing trait

among the men than the women. They were not given to habitual wrangling nor quarrelling. During fourteen years residence among them, I never saw two of them fight.

It is easy to see how a strong and genuine religious sense should be universal with a race thus constituted. Untutored, profoundly ignorant of all the teachings of wisdom looked up in books and in the Sacred Word; childlike in their simple modes of reasoning; confiding; looking up to the favored class with a deferential sense of their superiority; superstitious, and filled with beliefs in mysterious and spiritual influences, — their notions of religion were necessarily crude, and tinged with much that was marvelous and fanciful. But amid all this, the disingenuous and straightforward qualities of their natures, guided them close to the presence of the Immortal Truth. They were not embarrassed with delicately woven metaphysics, fine drawn casuistry, nor audacious self-conceit. They believed in God, in the Saviour of sinners, in a future of heaven and hell, and of salvation only in the bosom of the Church. All this was believed by the ungodly as well as the professedly pious; and with a faith, utter and unquestioning.

It is not surprising, therefore, that religious attention and culture should be wide-spread among Southern slaves. And it was all the more so, that there was a species of freedom granted by public sentiment, in matters of religious worship among the slaves, not to be found in anything else. Hence they had many churches; held experience and other religious meetings; had their clergymen and exhorting professors of religion; and thus a distinct position in religious affairs. They were devoted attendants at church; assisted in the singing; and were the subjects of special exhortations — though not flattering ones — in churches of the whites. Can it be far from the truth to suppose, that in this silent power, the hope for final and perfect freedom, which was cherished in every slave bosom, found its true nourishment and an imperishable life?

With all this, however, their religious notions were tinged with superstition. Without ability to read, this result was inevitable. They yielded all their faith, without question, and there was this good result came from it, — there were no "splits" in the church; pastors were not distracted by schisms; and nobody thought of going off from the parent church, to build an opposition one.

Perhaps the general idea of "getting religion" prevailing among slaves, could not be better stated, than by telling the "experience" of old Aunt Susan. Aunt Susan was no beauty. She was about fifty years old — lank, angular, half-toothless, taciturn, and gruff. She rarely ever smiled, and was simply an unemotional drudge. She was a sinner, but yearned to become converted. One cold, sharp night about the first of December, Aunt Susan attended an experience meeting at the African Church, in Richmond, Va. Great excitement arose among the brethren and sisters, which finally involved poor old Aunt Susan; so that she out-shouted, out-clapped, and out-jumped the whole, very much to the astonishment of all who knew her.

The next morning, Aunt Susan moved about the house, more grum and sour looking than usual, and her head carried stiff and awry. Unaware of any special cause for this, I inquired, —

"What's the matter, Aunt Susan?"

To this there was no response. After a while I again asked, —

"Aunt Susan, what's the matter?"

She gave no other reply than by a more acid and gloomy expression; but on a third asking, she stopped mopping the hearth, and with a look of most weebegone solemnity, said, —

"Dunno, marster. I dunno 'zackly. Spec I'se struck wid religion, an' it's a wuckin' on me."

The poor old soul had a "crick" in the neck, caused by coming into the cold air, excited and heated, the night before. She got over that; but within the year she became an accepted and sincere member of Rev. Mr. Ryland's church.

It is my firm conviction, that there is no field of labor for religious minds more hopeful or inviting, to-day, than among the enfranchised blacks of the South. They are eager to study the primer and the multiplication table; but their great hunger and thirst is for the bread and the pure waters of the Gospel.

## WOMAN'S PLACE.

BY REV. DR. NEWHALL.

Let her find it, and stand out of her way while she does so.

Let Nature alone, — that is all that genuine reform demands. Take off the checks and brakes, and give nature play. Let not law, custom, or fashion, different names for the same thing, interfere with nature's dictates. What harm can there be in this, what reason in anything else? If, as is claimed by many, and just now by most, fashion and law are on nature's side, then nature does not need all this help to make her dictates good. It is unnecessary to protect the oyster-beds against prowling dogs by legislative action, or to enact that salmon shall not stray in the fields. We need not be so officious with our legislation, if nature's law is clear. Set all the doors ajar, and let woman enter wherever she can; open the gates to every field

of human activity, and let her do whatever she can. We trust man as far as this, why not trust woman also? Has she shown herself less worthy of confidence? Is she in any more danger of being untrue to nature? Is she any more likely to invade his dominion than he to invade hers? Is woman in greater danger of becoming a man than man is of becoming a woman?

But just how much does this mean? What fields can she enter? What are the limits that nature has set? Nobody knows, nobody can know as yet. She can do anything that man can, says an enthusiast; but if so, she is immeasurably his superior, for she can do a thousand things that he cannot. But nature's voice has been stifled by prejudice, superstition, and a thousand errors that have moulded public opinion, and got themselves enacted as law. Everybody admits that this is true in whole or in part. All the foes of reform, whose opinions are worth a thought, admit that legislation has been and is oppressive to woman. Law and trade discriminate against her. Everybody knows and admits this, who has ears to hear, and a voice that is at all likely to be heard to-day. Pay her a man's wages when she does a man's work; let the wife share equally with the husband the earnings that their joint labor has accumulated; give her a fair opportunity to learn what she desires, be it science, art, or trade, and then give her a fair field to do what she can. Then, and not till then, shall we know what nature would have her do. This is simple justice and reason, this is Christianity and common sense. Surely it is strange that any argument is necessary to prove or enforce such axioms as these.

Much time and strength are wasted on vain speculations as to what changes will come from the removal of these confessedly unjust restrictions. Neither man nor woman can decide or imagine what she can do till she has opportunity. That she should achieve high excellence in sculpture, painting, and oratory, would have seemed incredible a generation ago. But Harriet Hosmer has given the world Zenobia, Rosa Bonheur has opened windows for us into the brute creation, and Anna Dickinson is queen of the platform. Can she also build cathedrals, legislate, judge? Let her have opportunity, and then trust nature. If the world will read her epics, admire her architecture, listen to her philosophizing, then she will have proved herself able to instruct and please. To draw a fence of masculine monopoly around any employment looks foolish and cowardly. It is a waste of energy that is badly wanted for better purposes, to speculate whether woman is fitted for this vocation or that. All good wares and all good honest work will find a market on their own merits, only give them a chance. The merchant does not need a statute to help him commit his ship to a competent commander, nor the manufacturer to enable him to engage workmen who will do the most and the best work in the fewest hours. No legislation is needed to keep the Hudson from running into the St. Lawrence. Strength and worth will assert themselves everywhere, if they have opportunity.

But, it is said, true strength, and worth, will make opportunities. Not always, and not generally. Gray's flower and gem, wasting their beauties unseen, are not mere poetical images. It is only a certain kind of talent, and that by no means always the highest kind, that breaks its own way into light. God's most precious gifts wait on opportunity. Washington would have died a respectable Virginia planter, and Grant a medium leather merchant, but for opportunity. Let sex be no barrier in the way of talent.

Here then we take our stand, and the position is impregnable. Let that be done which everybody must admit is just, and then see what will come of it. Take off at once the barbarous restrictions that got formulated in legislation in darker ages. Let woman have simple justice in the court-house, market-house, and school-house. Make her man's equal before the law, pay her what she earns; let her study what she wants to learn. Whoever objects to this is blind to the veriest axioms of justice, is unfit for citizenship in a Christian republic. What she can do when she gets full use of herself we shall see in due time. Just now we are all groping through a new state of things. Some men, conscious that woman is wronged, yet fear to do right; and some women, smarting under wrong, hasten to vote themselves men. But nature's laws will prove themselves invincible facts, too mighty for both extremes. Truth will cut its own way and will not spare conservative or radical that comes in its path. Make way for the truth then; and who is afraid but he who fears that his house is built on a lie?

It is always safe to boldly do the next duty. Not only is this safe, but nothing else is safe in action. History, religion, common sense, all declare it. Do right to-day, and God will take care of to-morrow. Here now are certain plain, palpable wrongs inflicted by law, custom, and trade upon woman. They lie revealed in the broad sunshine to-day, clear to common sense and common conscience. God hates the wrong and will avenge it. To set these things right, is the first plain duty, and when that is done, other duties will appear in their time.

PAUL. — "He went forth like an old athlete to the great race-course for glory, and for a while calmly watching the girded runners, he counted the cost and the toil. And then did this poor world do its best to beguile him from the struggle. Pleasure smiled on him in her wondrous beauty, and



whispered her incantation. And honor waved an enchanter's wand, and to his rapt eye rose an unbounded perspective of earthly splendor. And riches, and power, and the lusts of the flesh, and the pride of life, wrought upon his heart with spells almost omnipotent. Yes; and then in the contrast, such labor and sacrifices and suffering, even unto death, were to be endured for the Master. And the narrow way up to the skies looked so cold, and thorny, and desolate, that it may be, for a little moment, the heart of the persecutor faltered ere he tightened the girdle of his garment and sprang toward the goal! But it was only for a moment! Right out of the blue heavens as they bent over the far heights of the course, flashed to the eye of faith the light from the towers of the City of Holiness, and down from their shining seats stole the voices so sweet of that great "cloud of witnesses." And it was enough! As cords from the limbs of the roused Samson, the poor entanglements of earth fell from his spirit. Away! away! he is bounding! Make way for him, ye weaker runners. A giant hath sprung to the race, and is pressing toward glory. And will he falter now on the course? Can the world tempt him to falter? Gold, pleasure, honor—can they hinder his swift feet? Paul pause? Paul falter? With Heaven opening on his full soul, and Death and Hell following hard after, and the cloud of witnesses surrounding, and the ground under his feet sounding hollow, and stupendous visions of eternal gloom and eternal glory breaking round him, will he pause for mortal toys?

"Ab, no, no! As well tempt an angel from his throne with a babe's poor plaything. 'This one thing only he would do!'"

"And methought I saw him at last as the race was ended and the crown was won. Like the angel standing in the sun, he stood colossal in outline at the radiant goal! There was a halo round his head, and uncreated glories fell on him as a garment! Then there seemed a flash, as of gates of pearl moving to soft music, and the outburst of seraphic voices in joyous welcome! And, alas for me! I felt homesick for glory as I saw him no more. His race for glory ended. His one thing done!"

**COLORADO SENATORS IN VIRGINIA.**—A writer in the *Richmond Journal*, in sketching the prominent members of the Virginia Senate, thus notices the five colored Senators:

J. W. D. BLAND.

Mr. Bland, of Prince Edward, who graduated in the Convention School, is, by common consent, the spokesman of his brethren. He displays far more than average ability, speaks grammatically, and debates well; is never disconcerted or at a loss for a proper phrase. He is bold enough to dispute points and argue motions with the best of them. So, too, he can draw a resolution with singular perspicuity and point, and his "Mr. President" is as emphatic as any uttered on the floor. In person, Mr. Bland is comely, skin dark, but not decidedly black; face well rounded, and when he speaks he shows a fine set of teeth. He dresses well, and looks altogether like one who was inwardly content with, if not proud of, his lot. There is no use of saying on which side J. W. D. Bland votes.

J. D. LYONS.

Dr. Lyons—for he is a graduate, or, at least, a practitioner of medicine—is from York County. He is a newcomer into the political field; but as he hasn't spoken on any subject yet, we have no means of judging of his oratorical powers, as compared with those of his colleague, Mr. Bland. But of his personal appearance we can say candidly, that he is the most elegantly gotten up of any of his brethren. His dress is faultless. In form he is an Apollo; in complexion, an olive—very bright; eyes large and lustrous; hair, short, soft, and silky. He must be very young—certainly not over 22 or 23. A Republican.

GEORGE TEAMOH,

of Norfolk County, was a member of the Convention, where he was particularly noted for his onslaughts upon the Conservative newspapers of this city, the reporters of whom used to maliciously fabricate plagues for him. Thus, not unfrequently Mr. Teamoh would rise to "a personal explanation," with the obnoxious paper in his hand, which in the end would be demolished. Mr. Teamoh is a shrewd politician, and a close but not able debater. There is nothing striking in his appearance.

JOHN ROBINSON,

of Amelia, is a bright mulatto, nearly white; face beardless, head large, dress plain. He seldom speaks, but usually conveys his sentiment through his ballot.

W. P. MOSELY,

of Goochland, is a large, benevolent-looking colored man; well-developed head and brow; firm, large mouth, set around with iron-gray whiskers. He is well educated, but makes no display of his intelligence.

**THE SPOKEN WORD.**—The spoken word carries along with it the language of tone, inflection, and even, you will say, whatever there is of motion or gesture in expression belongs to it and is a part of it—all that is meant by a word. We have fallen into a conventional way of thinking of words simply as being arbitrary characters; but a word properly is something spoken. All that goes along with it—of sympathy, of love, of expression, of manner, is part of the word; and if you will make a fair comparison, you must compare that with the note sung, or the note coming from our friend's mother's harp, or daughter's piano, and see which will convey the most meaning. A spoken word of love has conveyed more from one soul to another than any musical note. Mendelssohn, when desired by a lady to put into descriptive language a certain piece of music, declined, not he says, because words are more difficult than music, but more indefinite. "The music which will occur is so definite in my mind that I decline to use a vaguer form of expression." But in this comparison that I should prefer to make they are both suggestive, both in a measure indefinite, as conveying what is

in the soul, and I do not see that in that point of comparison there is any advantage gained by musical language over the spoken word. Who does not feel that the word spoken by any of us, here or anywhere, only suggests our meaning, often falsifying our thought; as it has been said the preacher must be very careful lest the word that leaves the pulpit as truth fall into the pews a falsehood on account of this imperfect suggestion, this indefiniteness. I cannot see that these words, which are spoken thoughts if they are really words, are any more arbitrary, any more like the algebraic  $x$  and  $y$  than musical notes. It is true that so much can be embodied in a word that, in the language of Homer or Shakespeare, we sometimes seem to apprehend the whole thought as they intended to express it. But I feel certain that words fall short of musical notes in power of suggesting, not the exact, the mechanical, the statistical, but the indefinite, the spiritual, the infinite, the ethereal, the affectionate, all that belongs to the soul, and to God in it, all that is eternal; and though music is a modern art, while the office of words has been in all time. Only it would be a curious inquiry how far the culture of the human race has given to the spoken voice that very quality which we compare the word by—the aid and suggestion of music itself. Dr. Channing said he discovered new tones developed in his voice after long experience as a preacher. There were tones which were born of experience in sickness and sorrow, and he seemed in those curious rising inflections to sing as well as to speak.—Dr. BARTOL.

#### THE OLD-FASHIONED CHOIR.

I have fancied, sometimes, the Bethel-bent beam That trembled to earth in the patriarch's dream Was a ladder of Song in the wilderness rest, From the pillow of stone to the blue of the Blest, And the angels descending to dwell with us here, "Old Hundred," and "Corinth," and "China," and "Mear."

All the hearts are not dead, not under the sod, That those breaths can blow open to heaven and God! Ah, "Silver Street" leads by a bright golden road—O, it is not the hymns that in harmony flowed—But those sweet humored psalms in the old-fashioned choir, To the girls that sang alto—the girls that sang air!

"Let us sing in His praise," the minister said. All the psalm-books at once fluttered open at "York;" Sunned their dotted wings in the words that he read, While the leader leaped into the tune just ahead, And politely picked out the key-note with a fork, And the vicious old viol went growling along At the heels of the girls in the rear of the song.

I need not a wing—bid no genii to come, With a wonderful web from Arabian loom, When the world was in rhythm, and life was its rhyme; Where the streams of the years flowed up noiseless and narrow.

That across it there floated the song of a sparrow; For a sprig of green caraway carries me there, To the old village church and the old village choir.

When clear of the floor my feet slowly swung, And timed the sweet praise of the song as they sung, Till the glory ascant from the afternoon sun Seemed the rafters of gold in God's temple begun! You may smile at the nasals of old Deacon Brown, Who followed by scent till he ran the tune down; And the dear Sister-Green, with more goodness than grace, Rose and fell on the tunes as she stood in her place, And where "Coronation" exultingly flows, Tried to reach the high notes on the tips of her toes! To the land of the leal they went with their song, Where the choir and the chorus together belong. O, be lifted, ye gates! Let me hear them again—Blessed song, blessed Sabbath, forever, Amen!

**THE RECHABITES AND THE FULFILLMENT OF PROPHECY.**—The Divine promise was given, "Because ye have obeyed the commandment of Jonadab your father, Jonadab, the son of Rechab, shall not want a man to stand before me forever." Now look at the fulfillment. The great Dr. Wolff, the Jewish missionary, has left on record the suggestive fact that on his arrival in Mesopotamia, some Jews that he saw there pointed him to a descendant of the ancient Rechabites. He stood like an Arab, holding the bridle of his horse in his hand. He was much pleased when he saw the Bible in Hebrew and Arabic, as he could read both languages, but he had no knowledge of the New Testament. Dr. Wolff asked him whose descendant he was; and he replied, "Mousa is my name, and I will show you who are my ancestors,"—reading Jeremiah xxxv. 5-11. "Where do you reside?" inquired Dr. Wolff; and turning to Genesis x. 27, he answered,—"At Hadoram, now called Simar by the Arabs; at Usal, now called Sanan by the Arabs;" and referring to another verse of the chapter, he continued—"At Mesha, now called Mecca, in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed; and live in tents as Jonadab our father commanded us. Hobab was our father, too. Come to us, and you will find us 60,000 in number, and you see thus the prophecy has been fulfilled." Then, having read the prophecy, Mousa, the Rechabite, mounted his horse and fled away.—*Belfast News Letter*.

**THE WORLD COMING TOGETHER.**—"To the Greek tracing his lineage back through heroes and demi-gods to the very deities of Olympus, all the world outside of Hellas was but a barbaric chaos. To the Hebrew the family of Abraham were the chosen of God, to whom the very touch of the Gentile was defilement to the Jew. On the Athenian Areopagus, in the very centre of that brilliant Greek life, Paul, the Hebrew, proclaims, 'God hath made of one blood all nations of men for to dwell on all the face of the earth.' Behold the realization of that which is contained in those divine words rapidly approaching on these western shores! Three centuries have scarce elapsed since Europe poured forth her children out of all her diverse nationalities upon our Atlantic coast, and Africa in chains was dragged hither to be their servant; while now, in the midst of the growing glory of the nation, the Orient is sending its myriads eastward across the Pacific. Europe, Asia, Africa are blending here into a na-

tionality such as the world has never seen; a nation where equal civil rights and equal political rights, under the benign operation of a Constitution broad in its humanity as the sway of the Republic, shall be the law for every individual; a nationality which shall realize the vision of the statesman and (may we not hope) the aspiration of the Christian."

**FAITH IN LIFE, DEATH, ETERNITY.**—I trust I shall not be thought to transgress the proper bounds of the office committed to me in this place, or to be guilty of immodesty and presumption, if before this venerable University I venture, though it be but for a moment, to merge the argument of the lecturer in the message of the preacher. I have recently looked into the open grave, and have seen the other world too vividly flashing through its slender veil for the impression ever to be forgotten. Brethren, partakers of the holy calling, in this light all things should be regarded; for that other world will be no abrupt transition, no dislocated commencement of a new state, but the consummation and crown of the world that is. The track of glory leading across the waves into the better land must take its beginning on this side Jordan, amid the conflicts and struggles and anxieties of life. We as much need Divine help to enable us to live as we need it to strengthen us to die. For life, not for death, is the gospel given. The beginning of spiritual life is in its power; the consecration of temporal life is in its blessing; the inheritance of eternal life is bound up in its promise. Our relation towards Christ is therefore not a question for the future, but a question for the present. To know Him and the power of His resurrection is the true wisdom. The heavenly light flashes upon the soul through the crevices of the broken heart, and the triumphant songs of the saints in heaven can alone be learned in the pathetic contrition and tearful supplication of the saints on earth. The faith alone gives dignity to early manhood, for it supplies a noble purpose to elevate life, and a pure hope to sanctify it. The faith alone is the glory of riper years, teaching us not to exhaust our spiritual strength in effeminate idleness, but to overcome the evil one, strong in belief, firm in hope, and rejoicing with joy unspeakable amid the very heat and labors of the conflict. This alone is the crown and joy of age, as it ripens for the grave, beautiful as some gorgeous summer sun, more lovely in the pomp and splendor of its setting than in the blaze of its midday strength. He who lives upon this faith, and drinks from this fountain of the Spirit of God, is truly the believer. In the absence of this wisdom all other wisdom is valueless; for it will give neither strength in life, nor hope in death, nor heaven in the life beyond. Then is our whole history a long mistake; a comely tree of God's planting, but twisted out of shape and distorted by sin. Then is man himself a contradiction, life a paradox, and death a blank. But if the believer has learned of Christ, he finds it his highest ambition to walk worthily of Him. In His school, where God the Spirit is the teacher, the loftiest intellect and the maturest wisdom may be honored in becoming a disciple. Neither will life weaken nor death efface His blessed lessons. They may be commenced in conflict, but they will be carried on in joy, and completed in the beatific vision forever and ever.

What then though the battle rages on every side, and without are fightings, and within are fears; shame be to the craven heart that deserts the banner of his crucified Master. The lips that utter the words are the lips of an apostle, but the Spirit dictating them is the Spirit of Christ: "Watch ye, stand fast in the faith, quit you like men, be strong."—*Garbell's Dogmatic Faith*.

**A DEGRADED PEASANTRY.**—A curiously interesting work has lately been published in London on Bulgaria, a remote province of the Turkish Empire. It gives a much better and more satisfactory account of the Mussulman population than of the Rayahs, or (so-called) Christian subjects of the Sultan. Of these latter the authors speak with the most unmitigated disgust, while the accounts they give of the condition, the practices, and the clergy of the Greek Church, is almost too dreadful for belief. The practices recorded are horribly degrading, and the barbarous inhabitants of a Rayah village are represented as filthy, drunken, and idle, whose very legendary lore is but the glorification of eating, drinking, and blows, with its horrible superstition, its shocking coarseness, its utterly shameless dishonesty, its worse than brute ignorance, and its domestic life, in which a wife is chosen and bought for the qualities most prized in a beast of burden, and who when her purchaser and father and mother dies, has the following formula:—

"Who will cut wood for us now?  
Who will carry the corn to the mill?  
Who will beat us as you used to do?"

The right for women to vote is possessed more extensively than is commonly supposed. In Australia women can vote as nobles and as tax-payers. In Canada, as in several of our own States, women are allowed to vote for and serve as school trustees. In Sweden, chiefly through the exertions of the late Fredrika Bremer, an indirect right of voting was in 1862 granted to all women possessing specified property qualifications. In Italy a widow, or wife separated from her husband, may vote if she pays taxes. Also in Holland, single women possessing property are entitled to vote on all questions likely to affect its value. In many towns in France women possess and exercise the right to vote in municipal affairs.—*New Bedford Standard*.

**DON'T BE LAUGHED OUT OF YOUR MONEY OR YOUR PRAYERS.**—The late Admiral Colpoys, who rose to that high station as the effects of his meritorious exertions, used to be fond of relating, that on first leaving an humble lodging to join his ship, as a midshipman, his landlady presented him with a Bible and a guinea, saying, "God bless you, and prosper you my lad; and as long as you live, never suffer yourself to be laughed out of your money or your prayers." The young sailor carefully followed this advice through life and had reason to rejoice that he did so; while thousands have unavailingly regretted that they have pursued a different course.



## For the Children.

## THE WELL OF SYCHAR.

Sweet was the hour, O Lord, to Thee,  
At Sychar's lonely well,  
When a poor outcast heard Thee there  
Thy great salvation tell.

Thither she came; but O, her heart,  
All fill'd with earthly care,  
Dream'd not of Thee, nor thought to find  
The Hope of Israel there.

Lord! 'twas Thy power unseen that drew  
The stray one to that place,  
In solitude to learn from Thee  
The secrets of Thy grace.

There Jacob's erring daughter found  
Those streams unknown before,  
The water-brooks of life that make  
The weary thirst no more.

And, Lord, to us, as vile as she,  
Thy gracious lips have told  
That mystery of love reveal'd,  
At Jacob's well of old.

In spirit, Lord, we've sat with Thee  
Beside the springing well  
Of life and peace, and heard Thee there  
Its healing virtues tell.

Dead to the world, we dream no more  
Of earthly pleasures now;  
Our deep, divine, unfailing spring  
Of grace and glory Thou.

No hope of rest in aught beside,  
No beauty, Lord, we see;  
And, like Samaria's daughter, seek  
And find our all in Thee.

SIR EDWARD DENNY.

## THE RAPIDS.

Taking the cars at Buffalo for Niagara Falls we run along much of the way in Niagara River. The shores on either side are in distinct view. Beautiful green meadows, rich cultivated fields, pleasant villages, and quiet, solitary farm-houses, diversify the scenery as you sweep on to the great cataract. The surface of the river was like a mirror as we gazed upon it. The swiftness and the power of the tide could not be seen or imagined, by simply looking upon the water. If a boat had rested upon the surface, and the rowers had ceased their labor and leaned upon their oars, we could have readily seen in what direction, and how rapidly the tide poured on to the dreadful gulf. But still, if the boat had been there, it could easily have reached the shore. It required only resolution, and labor, and earnestness, to drive across or against the current. If an accident should happen to one in the upper portion of the river—such as losing his oar or falling overboard—his friends would have no difficulty in going out to rescue him. Everywhere along the stream are pleasant places to land; cheerful, happy homes, and scenes of honest labor and comfortable life.

But the tide grows more powerful and rapid as we advance. It would be more and more difficult to row against it; and, although it looks so smooth and harmless, it has already become dangerous. If a man had not more than ordinary resolution, he would be affrighted by its fearful force, and would find himself carried down in spite of all his efforts to row against the stream. If any accident should happen to him now, the probabilities are that he would be swept down to the rapids before his friends could reach him.

The most striking thing about this terrible river is the suddenness with which its smooth waters are changed to the awful surging and roaring rapids. It is only the crossing of a narrow line. At once (and you can mark the sharp division all the way across the river) the apparently placid stream, with its sunny banks, and waving groves, and peaceful homes, dashes down among the rocks, and lashes itself into a fury of foam, as if in agony, while the smoke of its torments rises in clouds of mist above it.

You could see from the shore, a person entering and hurrying wildly down the rapids; you could speak to him. You could readily hear his appalling cries for help. Men have shouted all along this fearful descent to the falls. You might make some efforts to save the poor fated victim. A miracle might save him! His boat might be caught by a prostrate tree stretching from the shore, or by the island in the centre of the rapids; but it is only by a miracle that he can be saved. The friends that might have come to his rescue above the rapids can now only gather along the shore and watch him, tearfully, as he sweeps helplessly on, entirely conscious indeed, of his fate, and overwhelmed with the terrors of it, until he dashes down the frightful flood at the fall, and is lost forever from their view.

What a solemn sermon that is, preached by God Himself, we said, as we rushed along in the cars with our eyes fascinated by that sight of the sudden commencement of the rapids. How true it is to human experience. How like this is our young life, always exposed to temptation and always bearing one downward unless we deliberately struggle against it. The strength of the tide is not seen. It is the beautiful river, with summer banks. It is easy for young hands, even, to resist its force. We may readily turn to the shore and place ourselves beyond its current. Our friends can easily come to us, if we are beguiled to

dally too long in its waters, and with loving invitations and affectionate violence bring us back to safety.

Who has not noticed the suddenness with which persons sometimes seem to dash down into ruin? We were not prepared for it by anything we had noticed in them. They wore fair faces and their lives seemed to be even; but in a moment they were among the rocks.

They had long been in the tide floating downward, but were near the shore; and while we could talk with them, and had power to save them, they did not seem to be in such serious danger. But they delayed too long, and almost as we looked upon them, they plunged into the rapids.

We can speak to them now. They see their danger and cry out sometimes in their agony; but the tide is too strong for them; appetite has become irresistible, and they have surrounded themselves with such influences that it seems impossible for them to reach again the shore of hope. A miracle may save them; but only a miracle. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea!"

The little children of the cities are floating down upon just such a tide. Fair little children they are, but the current is bearing them on to death. We can go to them without danger, and we can draw them to the shore.

The tide grows stronger as they continue in it. Hundreds are now in the rapids. What a cry of despair they are sending up from the streets, and from places of confinement! Hundreds are constantly shooting the awful cataract and disappearing in the gulf beyond.

From above the rapids they turn to us appealing faces. Let us go out and save them.

"They look up, with their pale sunken faces,  
And their look is dread to see,  
For they mind you of their angels, in high places,  
With eyes turned on Deity."

B. K. P.

## FOR THE CHILDREN.

## CURIOUS BIBLE QUESTIONS.

What army was selected by their mode of drinking?

There was no dew fell on the ground on a certain night, where was it?

Who offered a prize for the solution of a riddle, and what was it?

What army went forth to battle armed with a musical instrument, and two household utensils, and what were they?

WORKER.

"JESUS CAN SAVE ME."—Gen. H.—used to take his little son into his arms and talk with him about Jesus. The little boy never grew tired of that "sweet story." It was always new to him.

One day, while sitting in his father's lap, his father said to him: "Would my little son like to go to heaven?"

"Yes, papa," he answered.

"But," said the father, "how can you go to heaven? Your little heart is full of sin. How can you expect to go where God is?"

"But all are sinners, papa," the little fellow answered.

"That is true," replied the father, "and yet God has said that only the pure in heart shall see Him. How, then, can my little boy expect to go there?"

The dear little fellow's face grew very sad. His heart seemed full, and, bursting into tears, he laid his head on his father's bosom, and sobbed out, "Papa, Jesus can save me."

Dear children, Jesus can save you. If you would be saved, you must look to Him, "for there is no other name under heaven given among men whereby we must be saved."—*Child's Paper.*

THE SHIELD OF FAITH.—When Epaminondas had received his death-wound on the battle-field, he asked, with his fast-failing breath, if the enemy had taken his buckler. On being told that it was safe, that the enemy had not so much as laid a hand upon it, he laid him down again peacefully to his soldier's death. So when the soldier of the red cross comes to his dying hour, his failing hand reaches out to his trusty shield of faith, which has borne him safely through many conflicts. If it is safe, all is well. He can rest his head upon it, as upon a downy pillow, and breathe his life away in the joyous hope of a glorious resurrection.

"Now," said the bishops to John Huss, as the fagots were piled about him, "we commend thy soul to the devil."

"But I," said Huss, lifting his eyes to heaven, "do commit my spirit into Thy hands, O Lord Jesus Christ: to Thee I commend my spirit, which Thou hast redeemed."

He wore a shield which no fire of persecution could destroy.

HOW LONG?—"How long does it take to be converted?" said a young man to his father.

"How long," said his father, "does it take the judge to discharge the prisoner when the jury have brought him in 'not guilty'?" "Only a minute."

"When a sinner is convinced that he is a sinner, and is sorry for it; when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin."

## FROM HERE AND THERE.

THE FINEST PAINT which genius ever mixed, the cunning hands of Angelo and Perugino, of Raphael and Corregio, of Holbein and Overbeck, the art which surprises the world, takes the Child and Mother for its masterpiece. He was called a Nazarene, "despised and rejected of men," and yet love for Him is the victory of a million contending souls, has been the hope of millions dying in the expectation of being forever with Him. His name is syllabled on men's tongues in their loftiest and tenderest hours; is the joy and the burden of a thousand missionaries who have carried it to the ends of the earth; divides Christendom from heathendom, and gives it, after all, its footing of precedence and power.

## THE EFFECT OF DRINKING.

He offers to every passing traveller,  
Her orient liquor in a crystal glass,  
Which as they taste,  
For most do taste through fond intemperate thirst,  
Soon as the poison works, the human countenance,  
The express image of God, is changed  
Into some brutish form of wolf or bear,  
Or ounce or tiger, hog or bearded goat.  
And they, so perfect is their misery,  
Nor once perceive their foul disfigurement,  
But boast themselves more comely than before,  
And all their friends and native homes forget,  
They roll with pleasure in a sensual sty.

Milton's Comus.

THE PONY THAT TURNED THE WATER ON.—An almost unparalleled circumstance was noticed at Muirhall, near West Calder. During the great heat that prevailed on a recent day, an Iceland pony, the property of Mr. John Waddell, contractor, was for a time left to its own free will during the temporary absence of its driver. The pony, which had been driven for a considerable distance, and was seemingly actuated by a craving for water, was observed by the proprietor of Muirhall, and others who chanced to be in the vicinity, to deliberately walk a distance of fully fifty yards, and with its teeth turn the cock of a water-pipe projecting out of the road embankment, supply itself with a draught of the refreshing beverage, re-adjust the cock, and return to the position in which it was left. This case is not only paralleled, but surpassed by one that occurred at Leeds in 1794. A gentleman's horse was regularly turned into a field where there was a pump, the water of which never failed. The horse observed how the pump worked, and at last took to pumping for himself, thus saving the groom the trouble of providing him with water. His mode of procedure was to take the handle of the pump between his teeth, and pump away till the trough was full.

HEAVEN.—A curious and beautiful description of heaven, by Rolle, a hermit of the order of St. Augustine, who lived near Doncaster in the fourteenth century.

There is life without any death;  
And there is youth without any eld;  
And there is all manner wealth to waste;  
And there is rest without any travail;  
And there is peace without any strife;  
And there is all manner living of life;  
And there is bright summer ever to see;  
And there is never winter in that country;  
And there is more worship and honour  
Than ever had king or emperor;  
And there is great melody of angels songs;  
And there is praising him among;  
And there is all manner friendship that may be;  
And there is ever perfect love and charity;  
And there is wisdom without folly;  
And there is honestie without rileness;  
And these a man may joy of hereon call;  
As quite the most sovereign joy of all;  
To the sight of God's bright face  
In whom shinin all maners grace.

Coming events cast very plain shadows before in these memorabilia of Washington life, found in a late Boston daily. What will *The Baltimore Advocate* say to such a record?

While at the Court-house yesterday, I saw the colored and white jurors in the same box, and sandwiched as naturally as if they had been used to it all their lives. It is true the District Attorney objected to a colored juror because he could not read and write, but the Judge did not seem to think that made difference enough to oust the colored brother from the panel. The white and colored policemen patrol in couples and sleep together; whites and negroes eat at the same table in Downing's restaurant at the capitol; a colored page is on the Senate floor with the white boys, a colored child attends the white schools, a white man has just married a colored girl here, and white clergymen and journalists attended the wedding. The white and colored members of the City Council pay social visits to each other, and to all intents and purposes, the social equality favored so long is rapidly becoming acceptable, at least to a portion of the white population here.

## A BIRD SONG.

A little bonnie bird I know,  
With breast more soft than eider down.  
A drowsy she wears of dappled brown,  
And sings with sweeter tone, I trow—  
Ah! sweeter far this birdie sings  
Than all the birds that summer brings;  
And yet her song is only this:  
"I love you, papa!"—then a kiss.

Not tenderest song of nightingale,  
Nor sparkling trills and gurgling gush  
Of joy from velvet-throated thrush,  
Nor brilliant pipe of mottled quail,  
Nor tuneful plaint of whippoorwill,  
The measure of her song can fill;  
And yet her song is only this:  
"I love you, papa!"—then a kiss.

New Orleans Picayune.

A CHILD'S REPLY.—A little boy, on asking his father to allow him to be baptized, was told that he was too young, that he might fall back when he was only a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in His arms; as I am only a little boy, it will be easier for Jesus to carry me."



### PROVIDENCE JOTTINGS.

And this reminds me of one of the works of the excellent ladies of this city. Do the young women coming here for employment know that a fine, commodious boarding-house is provided for such, where they have a good home at cost price, by giving satisfactory reference? This institution is situated on Hicks Street, near Broadway, a Christian home for strangers.

The Ministerial Association of Dover District was invited to hold its session on the 12th of Jan. with this church, and

Rev. T. Carter and Dr. Hews preached during the meeting, and contributed to the edifying and comforting of the people. It was the last of our District preachers' meetings for the Conference year. And with many thanks to the society in Dover for their kindness, we wait to see who will compose the next preachers' meeting on Dover District.

A curious specimen of this free handling of the Scripture narratives is seen in his treatment of the story of Cain and Abel. So far from seeing in it anything religious, especially anything Christian, he looks on it as a strife between farmers and shepherds. The farmer is "the more progressive." The Lord favors Abel; that is, the shepherd obtains some advantage over the planter. "The Lord had respect unto Abel and his offering, but unto Cain and his offering He had not respect." Here we have, evidently, the speculation of some narrator who has colored the tradition with his own conceit. To suppose that God is better pleased with the offering of slaughtered lambs than of fresh fruits, is a monstrous misconception of the Godhead." So Cain is not only the most cultured and "progressive," but his offering is the best. Cain is the proper representative of the non-sacrificialists; but we do not think he has been so distinctively given the preminence before. Abel's faith is commended in the latest born, save one, of the books of the Bible, and connected with Abraham's, Moses's, David's, and all the Christian fathers of the old dispensation. It was "a monstrous misconception of the Godhead." Cain has the preminence—a just confession. His claim that Cain represented procreancy may be true, and that property

DISCOURSES ON TRUTH, delivered in the Chapel of the South Carolina College, by James S. Thornwell, D. D. Carter Bros. This series, delivered to slaveholding students in a State where this barbarism was flourishing in mighty power, never points the finger of truth at that hideous lie. One would never dream that such a devil ruled that College, Church, and State. Lot vexed his righteous soul at the evils of Sodom. This Lot does not seem to have been sensible that there was any sin in his Sodom, and that God was so soon to pour down upon it the vials of wrath, the fires of heaven. While every tea-table then and there was full of talk on slavery, not a hint as to its existence finds expression in these pages. "How not to say it," is its motto. It talks on "love of truth," "sincerity," "consistency;" denounces "hypocrisy;" orders vows and faithfulness, and says not a word of truth on this greatest of sins. It was such blind guides as these that led that blind people into their last ditch. It was the opposite preaching that saved the North and the nation. For formulas of thought, these may be useful; but they will be of none effect until they are confirmed with a faithful application of their axioms to the sins and duties of the hour. They are without power, because without courage.

THE STUDY OF LANGUAGES BROUGHT BACK TO ITS TRUE PRINCIPLES, or the Art of Thinking in a Foreign Language, by C. Marcel, Knt. Leg. Hon. Appletons. This is a new title for a literary man,—Knight of the Legion of Honor. It is the first time that we remember to have seen it appended to a name on a title-page. It is full of valuable suggestions to students of modern languages, teaching them the philosophy of studying a new tongue, and making this difficult path much easier to travel. No teacher of such tongues should fail to read it. The scholars of adult years, especially if preparing to go abroad, will find its suggestions valuable. It is a small work of about 200 pages, cheap, and worth its money.

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Through Patience, Huntington, The Boston Almanac, 1870, Tennyson's Poems, Kitty, Edwards, Household Stories, Agnes Morton's Trial, Janiver, Bringing in Sheaves, Earle, Flispoodle at Newport, Brewerton, Princeton Review, Quarterly Review, Old and New, Riverside Magazine,	Hurd & Houghton. Adams & Co., Chicago. A. Moore. Hitchcock & Walden, H. E. Fuller. Hayt, Fogg, & Breed. Littell & Co. Fields, Osgood, & Co. " " Skelly & Co. G. Coolidge. Harpers. Hitchcock & Walden. " " J. E. Earle.	Lee & Shepard. C. Scribner. Carlton & Lanahan. Hurd & Houghton. " "



## THE HERALD.

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## PREMIUMS.

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## BINDING.

We are prepared to bind THE HERALD for 1869, in cloth for \$1.50, half morocco, for \$2.00, to be delivered and taken from the office at the expense of the owner.

## WHAT MRS. STOWE PROVES.\*

The controversy raised over Byron and his wife, by Mrs. Stowe, has advanced a step by the publication of "Lady Byron Vindicated." The case appears in new shape under her handling. She shrewdly develops her original rôle, which was not so much to abuse Lord Byron as to disabuse the public concerning his wife. She rescues the innocent. If in the attempt the guilty is shown to be more guilty, the fault is not hers. This putting of the question relieves her at once of a vast mass of abusive and unjust censure. She has been declared a vampire, a useless rifler of graves, a panderer of lust, a reviver of the extinct passion for Byron's poems, an inflamer of the public appetite for foulness; in fact, every gross and uncourtly epithet has been hurled at her for presuming to speak a true and brave word for the most falsely and cruelly assailed woman of her times.

In this work, without referring largely to this abuse, — and considering its terrific fullness in England and America her reticence is wonderful, — she proceeds for half the volume to show why she wrote. It was not to expose Byron, not to slander his sister, not to tear open coffins and memories more foul than death, but simply and solely to defend a noble and universally defamed woman; a woman who is not allowed to rest in her grave without assaults by the leading journals of Britain on her character, united in the same article with plaudits of her husband's mistress. It was time, if ever a word was to be spoken in her defense, that it should be uttered. Her grandchildren let her name be slandered; her executors allowed her character to be publicly assailed; her friends were dumb. The facts were too awful for them to speak. The other members of the family must go down, if she

\* Lady Byron Vindicated, by Harriet Beecher Stowe. Fields, Osgood & Co.

goes up. They, therefore, make no sign. Mrs. Stowe does.

That is her fault. Is it one? If Wesley had been vilified for his moral conduct, and proofs of his innocence came to light, and of the guiltiness of his accusers, would his friends decline to publish them? That is all Mrs. Stowe has done. Whether she proved incest, is one thing. That she has vindicated Lady Byron, and set her in a new and excellent position before the public, is true. Nobody now will approve of the unlimited assaults of which she has been the victim for fifty years. Her name will outshine her husband's, and his fearfully satanic character will look more satanic, beside the simple, sacred sweetness of her own.

"She hath a daily beauty in her life  
That makes him ugly."

This work, then, is rightly named. It is not, "Lord Byron proved guilty," but "Lady Byron vindicated." The last is true, whatever the first may be. To this end she addresses herself chiefly. More than half her book is taken up with a history of the plot to ruin Lady Byron, begun by her husband, in 1816, the year she left him, and continued to within a year by his favorite paramour. She shows how he wrote slanderous letters, poems, and statements about her, had them privately published for circulation among his friends, how he plotted to win over her friends, among others seducing "Kit North" and "Blackwood," which last began valiantly for her, but sold itself into bondage to him, a bondage in which it is still zealously active. She shows how Campbell defended her, and was beaten down by this Byronic uprising; how Byron bequeathed his hate to his executors, and pledged Moore to carry on the warfare after his death; how Murray leagued himself in this iniquity, to the shameful effrontery of sending artists to her church to take her picture to put in a gallery with his mistresses, and who, on her refusing their request, showed her a caricature privately taken, that they would publish if she declined to give them a sitting. She shows how adroit, wide-spread, persistent, and effective was this assault. The reason of it, too, she makes apparent. Mere spite would not reveal itself thus intensely. There was a sin she knew, and that he knew she knew, which stood between her and him. He threatened her with pursuing her, so that her story should not be credited. He did so, effectually, and but for this American woman, successfully. Mrs. Stowe will have the credit in all history of first putting the stamp of falsehood on all these diabolic fabrications. She has set Lady Byron in her true light before the public, a modest, affectionate, beautiful wife and mother. She has set Byron in his true light. The glamour of his genius falls off. He appears the drunken, lecherous, blasphemous, foul-mouthed, cunning, cold-blooded, all but murderous villain that he was, who wrote a sonnet to his son, when himself a boy at Eton; who seduced English ladies of mark, and had them as pages in boy's clothes in his college rooms, and on the race courses; who spent his nights in beastly intoxication; who made the sacred mysteries of his married life the subject of written and privately published lampoons, an abomination which has no parallel in English literature, even the foulest of the foul; who craved lustful excitements, such as only incest could give, — every other sort of hellish indulgence being his daily food; who sprang at his sick wife like a tiger, in words and actions that were demoniacal; who, when she mastered his abominable abuse by her clear temper and calm soul, was only the more enraged, and began, in a new rôle of Mephistophelian devilry, to arrange for blackening her fame to all future time.

All this, and more, she proves. The one crime that gave her in English courts a right of divorce, is not proven, but is made more than probable. It should be understood that the adultery of a husband in Great Britain is not, to this day, sufficient ground for his wife's divorce. That could have been proved a hundred times over. There must be something more to get divorce. That something more must be incest. It cannot be anything else. Cruelty, criminality, abandonment, adultery, are not sufficient. Incest is; that only. With whom must this crime be committed? With a relative near of kin, a sister, a wife's sister, a brother's wife, a daughter, a mother, a wife's mother

Not one of these but the last, was living at this time, except a half-sister. His wife had no brothers nor sisters; he had none except Mrs. Leigh. Sir Samuel Romilly, then the first lawyer of England, and Dr. Lushington, who still lives at the head of his profession, both heard her case, and agreed to defend her in the courts. They compelled Byron to grant a separation, under threat of a suit for divorce. Why did he not stand that suit? All his other amours were public save this, and none of them could have given her the case. Why did he grant that bill of separation, with every item her lawyers claimed? That grant shows him guilty. Suppose Judge Story and Rufus Choate, in the height of their fame, were applied to by Mrs. Webster for a divorce? Suppose the whole country knew of the general infidelity of the husband, but also knew not of any act by which a divorce could be secured, our laws allowing it to the wife only on the ground of her husband's incest; suppose these great lawyers agreed to prosecute her case, and her husband, rather than meet it, gave her every claim which she asked, and among others left the country never to return, would not the public believe Story and Choate knew what they were about, and the defendant also knew they were right? Such is the position of Sir Samuel Romilly and Dr. Lushington towards Lord Byron, in the matter of his conduct towards his wife. In every court of moral and legal judgment, her case is carried.

Only one impediment appears. She wrote four cordial letters to her sister, before and soon after her separation. How can they be reconciled? Mrs. Stowe supposes Lady Byron in ignorance of the facts at the writing of the first letter, believed her husband insane when two others were written, hence still believed her innocent, despite his declarations, and had received the penitential confession of her sister before the last was penned. The times of the correspondence will bear this interpretation. She also, and more naturally, judges that Lady Byron excuses her sister somewhat, from her knowledge of his tremendous power over women, it being well-nigh impossible for those whom he sought to ruin to escape his wonderful fascinations. She thinks she may have adopted this kindly course so as to draw public opinion from the real cause, and preserve Mrs. Leigh's reputation unharmed, to which generosity she was equal.

This case has other strongly attendant proofs; his confession of a child older than Lady Byron's; the reputed existence of that child as Medora Leigh, the daughter of Mrs. Leigh; his poems, written at this time, in three of which brothers and sisters are the lovers, one of which, "Bride of Abydos," was penned before his marriage, and which he says himself was "drawn from real life," and in all of which the most debauching characters and conduct flourish. She also declared liberties were taken in her presence with his sister, at which she was shocked, and he ordered her out of the room, telling her it was evident to her that her presence was not agreeable, adding even viler words than these. All this joins itself to the legal facts, and makes a case that not all the abuse of Mrs. Stowe by the papers can easily destroy.

The book will create debate. Is it healthy? Some think it makes Byron more popular. So then will the Day of Judgment. That deep, dark, damning record against wicked souls will make their friends the more exultant in their villainess. Yet the Day of Judgment will come. Whatsoever is whispered in secret, shall be proclaimed on the house-top. The sins of Byron have found him out. His vile words are shown to be the outpourings of a viler heart. His assaults on virtue, on religion, on his wife, are effluences of a fetid soul. Her character will come forth the lovelier from the fierce mêlée; and if ever Dr. Lushington speaks, or her executors publish her own words, Mrs. Stowe will be completely sustained. Her descendants hate to take up her case, as it impugns his fame. They are Lord Byron's, as well as Lady Byron's grandchildren. The sister's family, also, is flourishing. Yet they will not, for such reasons, prevent the disclosure. This publication has compelled it. His autobiography is extant. Though soberly burned by Murray, Hobhouse, and a legal representative of Lady Byron, the two former knew that there were four or five copies then extant, from any one of which the infamous volume



could be printed. That will come forth. Mrs. Stowe has compelled it, and yet prevented its designed effect. It would have been published in the interests of Byron. Now it is confronted before it appears, by the true story. It has lost its advantage. The public will be armed at its approach, and it cannot deceive us, as he for years deceived our fathers.

We thank Mrs. Stowe for her faithful discharge of a most painful duty. She has shown a courage few men could have attained. She has told a horrible tale purely, powerfully. No one is fed with false flames on its perusal. It is judicial, ministerial, womanly. She shall not lose her reward. Many are her virtues, great her genius, high her fame; but all these are lost to sight in other forms, and reappear in their highest expression in this full and faithful defense of a woman, for half a century the victim of her husband's malice, craft, and violence, the centre of public talk, censure, and ribaldry, who, blameless, affectionate, devoted, only left his side when she knew and he knew that he had been guilty of the only crime that legally released her, and which he never dared dispute against her legal defenders, the first lawyers of their time. Well does a writer in *Once a Week*, paint her sufferings, and her late but sure reward:—

"And now the veil is lifted from the shrine  
Whereon thy heart was offered; all is known;  
No idle wailing o'er young hopes o'erthrown;  
No craving for the world's vain tears was thine.  
Thou knewest of a duty more divine,  
And therefore, through the weary years alone,  
Save with thy grief, which others could not own,  
Thy life went on. O! noblest of thy line!  
With titles that the world could never sound,  
While the full blaze of that disastrous star  
Which rose upon thy bridal shone around,  
Thy one poor lamp of love burned faint and far;  
But now his splendor passes into shame,  
And thy sweet faith is more than all his fame."

#### THE MESSAGES OF TWO PROHIBITION GOVERNORS.

That only one subject was really before the people in the last canvass in Maine and Massachusetts, is evident from the interest which the inaugural deliverances of their governors on that theme awakens. Both are gentlemen of a Christian faith, of lofty patriotism, of tried integrity, of superior talents for business. Both have given very interesting documents on the general affairs of their States, full of encouragement and hope. Both represent ambitious and able Commonwealths. Both are avowed Prohibitionists, and both largely discuss the question of Temperance.

Let the words of each be carefully considered. Gov. Claflin's remarks on this topic, except a few previous words, concerning the reduction of crime since the execution of the law, are all included in these paragraphs:—

"The act concerning the manufacture and sale of intoxicating liquors has now been in force for six months. Within this short period much has been done to stop the general sale of liquors; a large number of those who were selling under former laws having abandoned the open traffic, and many having ceased to sell altogether. The law has secured the acquiescence of the people generally, and there has been very little opposition in its execution so far as it closes the tipping shops. It appears, also, to have diminished another evil—the sale in small quantities to be used in families, where the inevitable result has always been to produce misery and crime.

"The people of the State will not submit patiently to the restoration of the open bar, that relic of a less enlightened period, which has wrought the ruin of so many families, and brought to untimely graves thousands of the noblest and most generous spirits of the land. It is manifestly no longer in accordance with their character or wishes. There is, indeed, a wonderful change in the ideas and habits of the community, resulting from the general diffusion of intelligence, the discussion of the use of intoxicating beverages, and the restraining influences of law. Every philanthropist should be encouraged to continue his labors when he sees such progress in public sentiment made in a single generation, in a matter so directly affecting the personal habits and social customs of the people.

"While the law, so far as it aimed to suppress common tipping, has thus been accepted, it has undeniably met with much opposition in other particulars. The discussion of the whole subject has been earnest; and to some extent already assumed the form of political action. Coming directly from the people, you can now understand fully the objections to the law, and the remedies necessary to remove them. As wise men, desiring the best interests of the State, and believing that its future greatness depends on the sobriety, intelligence, and morality of its people, you will carefully inquire

what measures are calculated to make the law satisfactory to all who really desire the best interests of society. All laws of any value must have at least the assent of the public, if not their earnest support. After so much thorough discussion, and with our present experience, it would seem to be possible, though difficult, for the Legislature to make such enactments on this subject as will be in accordance with the spirit of the age; and will, in their administration, secure the cordial concurrence and cooperation of the community.

"It should be regarded, gentlemen, as a privilege to be accepted willingly, that you have the opportunity to settle for the present, so far as legislation may, this great question. For the completion of this most desirable reformation, we must rely upon enlightened personal experience, and on the growing conviction that a custom from which so much evil comes, and which yields no good results, should be abandoned by all, and especially by those who hold positions of honor and influence.

"From Colonel Brodhead, the State Agent, I learn that the authorities of the cities and large towns do not comply with the law in regard to the appointment of agents, with authority to sell spirituous and intoxicating liquors for medicinal and mechanical purposes. As this provision of the law now stands, it is entirely inadequate for this purpose, so far as it applies to these communities. If the public are to rely on the agencies for their supplies, some further provision must be made in order to meet this necessity.

"I shall take the opportunity, at an early day, to lay before you the report of Major E. J. Jones, Constable of the Commonwealth (a most faithful officer), detailing the operations of his force during the past year. This organization never stood higher in the public estimation, and a careful examination of the report will show that they have performed a great amount of difficult service, in a manner that should merit general approbation."

Here are brass and clay well mixed together. It is an improvement on last year's, both in that no modifications by name are mentioned, and in its earnest pleadings for personal abstinence. This is a bold word, when one considers that more than half of his auditory were regular indulgers in this vicious practice; a plea for Anti-slavery from a South Carolina Governor to his Legislature, ten years ago, would have been hardly more courageous. It was felt by those present holding these offices of trust and honor, as a keen and just rebuke. It is also valuable in its hint as to political action, and its shrewd suggestion, that modification should be such as should make "the law satisfactory to all who really desire the best interests of society."

Its suggestion was also in the right direction of modification of the law, so that the State Agent can get depositories in cities and towns that will not now appoint them. That was a fine turn on the modification-ists. On the other hand, its declaration as to the relation of law to public sentiment, and its permission to the legislators to make such modifications as will suit the general average of public sentiment, were sad defects. A word of defense of the law as it stands; a demand for the Legislature to give it further trial; an appeal to the highest sentiment against the prostituted one of a general average, these would have given the message in this department a rounded fullness. Already the rum journals catch up these conceded phrases, and declare that they mean and require a lowering of the standard. They will hinder the free use of the Executive veto, if such modifications shall be made. The Legislature is no more from the people than the Executive. He should not have allowed his hands to be tied before they had acted, by such concessions.

We rejoice that so much is well said. No Governor of the State did ever before so strongly plead against the great evil of intemperance. None has rebuked the practice of drinking, even in high circles. None has declared that Prohibition is the end aimed at, and that must and will be secured. The Temperance men must complete the work he leaves unfinished. By convention, by petition, by resolution, by political organizations, they must declare against any farther exemptions. They must push the battle to its victory. His sympathies are with them; so are his general words. He will be glad to see the whole law successfully executed, and not tipping-shops and bars alone abolished, if even these are, which is very doubtful, but hotels and restaurants cleansed of this defilement, and every haunt and every man made clear of this chiefest of social vices. The Prohibitionists of the Legislature should see to it that the spirit of this message in its best letter be carried out, and that no harm come to this law through the zeal and cunning of its enemies within and without the chambers of the Capitol. The remarks

of Governor Chamberlain and their bearings we shall consider next week.

#### TAKE OF THE WATER OF LIFE FREELY.

Salvation is free. Yes, free as anything man can conceive to exist, as the very air we breathe, or the water we drink. And yet how few there are who avail themselves of its blessings. But, says one, if the religion of which you speak is adapted to my wants, and is so free, why do I not possess it? There are even some persons who murmur because God in His goodness has so freely offered salvation to a lost and ruined world. They wish the Almighty would, and try to convince themselves that He does, oblige all to be saved; and thus, by compelling them to enter the kingdom of heaven, render that state, not one of freedom, but endless slavery.

A party of persons embark upon a river, and are borne along with its tide towards the ocean. The scenery upon every side enchants them, and the breeze refreshes them. After a while they become thirsty. A portion of the company put forth an exertion, and partake of the water of the river which upon every hand surrounds them. The remainder simply neglect, thirst on, and finally perish for want of water; and yet no individual would for a moment deny that the water was free, and as free for the one class as the other.

Thus it is with the fountain of living water so freely offered in the Gospel of Jesus Christ. Moment by moment we are hurrying down the river of time, to the eternity beyond. We may, perchance, be surrounded by friends who have drank at the fountain, and in whom it is as a well of water springing up into everlasting life. They would rejoice to see us partaking of the same, which is offered as freely to us as them; the Spirit of God which has, ever since our earliest recollections, surrounded us by its blessed influences, and which has been rejected by us, is still pointing us to the Lamb of God who taketh away the sin of the world, but we simply have neglected to partake of the Water of Life, and perish. Whom but ourselves can we condemn in that day?

#### THE BISHOPS UNDER THE ROD.

*The Northern Advocate* appears in an enlarged form. It also enlarges its functions. Always amiable, it is not without ambition. It has a way of modestly assuming to be without this "last infirmity of noble minds," and says, of church journalism, "we have no ambition for this leadership," though it confesses to another kind, of which it immediately proceeds to exhibit a large amount. It not only reassumes the pedagogical air towards *THE HERALD*, giving it advice and admonition as kindly and faithfully as Mrs. Squeers administered treacle and brimstone to her pupils, but its vaulting ambition o'erleaps itself. It proceeds to advise and admonish the board of Bishops. It falls into the very foolish notion, started at another point, and pressed on several previous occasions, that our Bishops must not speak a word on questions that concern the Church, especially if there is anybody who chooses to take a contrary side from the right one, and so get up a division of opinion. Dr. Whedon, in one of his brilliant sarcasms, painted the bishops who were full of earnest anti-slavery talk before their elevation, and dumb afterward, as having, on assuming their episcopal vows, entered the cave of Trophonius, and never smiling again. This stroke, like the sight of the laughing statue of Latona on one of the original victims of the Trophonian cave, set them into a good hearty roar, and cured them of the folly, if it had existed, of considering the head of the Church as the only silent member thereof. They learned that if any part should speak, it was the head. Tongue and eyes are set in that portion of that body that what the latter sees, the former may declare. Not less is it true in the body ecclesiastic. So when other questions have since arisen, they have, with proper freedom, spoken their minds. But the very brethren who condemned their early silence, condemn this later speech. The unknown author of the wise saying, "Consistency, thou art a jewel!" ought to apply to these honorable judges his true remark.

Unless they have this right, every editor and contributor to our journals, every member of an Annual Conference, every lay brother and sister is their superior. What is the sin of the Bishops, for which *The Northern* now rebukes them in professing "to admonish," us? for its stroke at us, is only a stroke of policy. It is higher game that is hit. Its complaint is this: A ministerial brother was elected by the last General Conference one of the Book Agents. He was not unknown to the Church before his election, as a warm and politic defender of her organization in a perilous field. He was a prominent member of several General Conferences. He was elected by a large majority, and by votes from every section. Entering on his office, he found reason for suspecting previous mismanagement and defalcation. He made a thorough study of the case, prepared a voluminous report, submitted it to the regularly appointed Committee, and in one



branch of the report was completely endorsed. "Serious losses and gross mismanagement" are their charges in a department of the work. Why should not the Bishops thank the brother for this faithful discharge of a painful duty? Bishop Ames is undoubtedly, as *The Northern* declares, "a remarkably wise and prudent man." So are his brethren. And it is because they are wise and prudent that they commend the conduct of this servant of the Church in his responsible sphere.

To charge us with being "partisans," and so again to lash the Bishops, is out of the usual line of courtesy. If we are "partisans," they make themselves thus by commending a Church official for duty done in a difficult place. Such partisanship all will yet approve. But we are no partisans, in *The Northern's* meaning of that word. *THE HERALD* is the farthest possible from partisanship in this matter. It has not published five lines derogatory to any individual involved in this matter. It has never mentioned a name in censure. It has especially declared the responsible parties were not, in its judgment, personally guilty of appropriating any of the lost funds to their own use. But in company with the Bishops and the clergy and laity generally, it does recognize the service of Dr. Lanhorn. He is not a Boston minister, but he is a Methodist. He differed widely from New England on the policy to be pursued towards slavery, and was faithfully opposed for his course on that question in General Conference; though he advocated the adoption of the new rule on slavery before his Conference, in defiance of a still hostile sentiment in that section. But he has simply sought to do his duty in this matter, and has done the Church great service. The Book Committee ought to have thanked him for it. They should now. If they will not, the Bishops should. If both of these decline to do it, the Annual Conferences should, and some of them undoubtedly will speak this word of thankfulness, which the next General Conference will heartily confirm.

Our keen schoolmaster goes farther in his discipline. *THE HERALD* and the Bishops are not only under its rod, but the State Conventions receive an admonition. The coming New York one should beware. It speaks of the impropriety of State Conventions, in which laymen form a part, uttering their views on this question; "they," [the laymen] "having the same right to demand a report of the business condition of the book establishment of Harper Bros., as they have in the case before us." This preposterous declaration, which, once made by our Annual and General Conferences, would close forever the business of the Concern, and compel the expanding wings of our excellent *Northern* to dwindle to less than the breadth of its Auburn independent rival, it seeks to fortify with a statement that the Massachusetts Convention well nigh approved it by the division of its vote on the two reports of the Committee. But it should remember, and we respectfully ask it to say so in its columns, that both reports approved of the investigation and only differed in unimportant particulars, which, had they been recommended, as they ought to have been, would have been completely harmonized. There was no hint of objecting to the right of the Convention to speak on this subject, nor of opposing the further examination of the case. If it will publish both reports, as *THE HERALD* did, it will see that the only differences were in speaking more commendably of the Book Committee in direct terms, and in asking that the report be made to the Annual Conferences, not "the public."

We hope our good Central New Yorker will get as emancipated from any "leadership," as *THE HERALD* has always been, except the voice of conscience and the Church, and will allow bishops and State Conventions a little of the liberty of which it claims so large a portion as its own privilege and duty.

**THE NEW MAINE WESLEYAN SEMINARY BUILDING** will be of brick, three stories, with a French roof. The front will be 71 ft. x 51 ft., the rear, 47x45. It is to be memorial in character. Friends donating specific sums, may give names to the different apartments. The following are the rooms and the respective donations requisite to name them:—

Chapel,	\$5,000 00	Calliopean Room,	\$500 00
Lecture Room,	2,000 00	Cabinet,	500 00
Gymnasium,	2,500 00	Philosophical Room,	200 00
Mathematical Room,	1,000 00	Chemical,	200 00
Bibles Library,	1,000 00	Reading,	200 00
Drawing Room,	1,000 00	Calliopean Library,	150 00
Language,	500 00	Adelphian,	150 00
Writing,	500 00	Janitor's Room,	100 00
Natural History Room,	500 00	Stationary,	100 00
Office,	500 00	Nine Chapel Windows,	300 00
Adelphian Room,	500 00		

Names have been given to six of these, and to two of the chapel windows. The artist will tastefully arrange the Natural History room for cabinets, a picture gallery, and an album and tablets for the names of those contributing less than \$100.

The largest contributions for this building, were from S. R. Beards, Hon. William Deering, and Dr. E. Clark. Latterly, Rev. O. Huse and Rev. E. H. Gammon of Chicago, formerly members of the Maine Conference, have pledged each \$1,000, Capt. J. B. Coyle has given \$300, C. W. Cahoon, \$200, J. W. Manter, \$150, and Prof. C. H. Fernald, Hon. A. B. Farwell, E. H. W. Smith, Orin Daggett, Hon. M. T. Luden, and E. G. Harding, \$100 each. The following named old students and friends have each contributed \$50: Hon. J. T. Woodward, J. T. Stevens, E. F. Brown, Rev. E. W. Jackson, Dresser, and Ayer, D. B. Jewett, and Dr. H. M. Blake.

We hope to complete the enterprise early next fall. This done, the Church will have two school buildings not excelled by any in the State, and our educational wants in this respect will be provided for, for perhaps the next hundred years.

Now brethren and friends, will you please remember, the Institution belongs to you? It is not local in its claims or benefits.

Those immediately connected with it, are bearing insupportable burdens and making heavy sacrifices for the Church, for you. If the Church and State can dispense with the school, these men can. If you give to your agent a work loathsome to him, give him also your sympathy, your prayers, and your money.

It is easier for you to give, than for him to "beg." When he approaches you for aid, do not make him feel—do not allow him to feel that you think he is asking for himself, or for the faculty or trustees, or that you see no more connection between the school and the Church than there is between the Church and cotton factory or paper mill. If this is not God's work, let us all abandon it; if it is His work, let us all do it faithfully, cheerfully.

Hon. F. W. Bird has published an address on Modification, which is chiefly occupied with private personal feuds. Mr. Bird is a man of great powers of mind, who, unfortunately, like some fine blooded horses, is unnecessarily troubled by the flies. If he would do his duty towards intemperance as courageously as he has towards slavery, he would be one of the first men of the State. A radical of radicals looks out of place in pleading for compromises. The sin, the vice, the crime of liquor selling, for beverages, is as full of evil, almost, as was that of selling men, women, and children. He despised the timid Everetts and compromising Clays. No man more so. How should Temperance people feel towards compromisers in this cause? There is only one word, "Prohibition." All else is "free rum." Nobody knows this better than Mr. Bird. Until he can speak this word, his great historic course should warn him to preserve a golden silence. May he soon say the only word he can legitimately say—entire abolition of the rum traffic. Then those that worry him will praise him, and his career as a far-seeing and most daring politician, will be crowned with honor greater than any he has attained. If he refuses, all such weakness as this pamphlet exhibits on this matter, will only stimulate every true reformer to greater boldness in this advancing cause. He knows as many great men have been made drunk by whiskey at Parker's tables, as have little men by whiskey at Brigham's bar. No one knows it better. Why allow the former and forbid the latter? Under which king? Free Rum, or Total Abolition of the Devil's drink? Be a hero, good sir, in this strife, as in that where you have now such deserved renown.

#### TO THE METHODISTS OF MAINE

DEAR BROTHERS AND SISTERS:—In another column you will see a call for a State Temperance Convention. You will pardon me for calling your special attention to it. There has not occurred, for a long time, an event in the history of the Temperance cause in this State, more important and critical than the present. The sale of intoxicating liquors has become very general, and very prevalent in our State, especially within the last few months. The position of the Governor, as expressed in his recent message to the Legislature upon the subject, the temper of the Legislature in cheering that message, and especially those portions which obviously took ground against the principle of Prohibition, and the election to the high office of Prosecuting Attorney of the State, of an open and avowed opponent of that principle, show to us that the battle is to be fought over again; that the opponents are marshalling for the contest. Never was there a time when calm, deliberate, wise, prayerful counsel was more needed than now. Shall we give up all we have gained in this noble cause? Let us come together, brothers and sisters, and deliberate and pray. I hope our ministry will be largely represented in the Convention, and let our wise and pious laymen be there also. This is not a political convention, as you will see by the call. It is broad enough to embrace Temperance men of all shades of policy and opinion. There will be a reduction of fare on the railroads, and we hope there will be a large and enthusiastic Convention.

January 11, 1870.

D. B. RANDALL.

The elevation of *Every Saturday* into the pictorial region, leaves *Littell's Living Age* sole master of the field of foreign literature. It is a weekly, excellently gotten up, and of very moderate price. The last volume is just published. Every student of the times will find this resumé of the best sort. It gleams from all fields, American as well as foreign, newspapers as well as quarterlies. The year opens with a translation from *Revue des Deux Mondes*, on "German Universities." Terms eight dollars a year, Littell and Gay, publishers.

Some of our brethren report that large numbers of the families of their charges have never taken *THE HERALD*. They can be secured if all will take hold. Our subscription list is finely increased in many charges. One brother, in a small church, brings in twenty new subscribers. There is hardly one that cannot do as well, and many can do better. Try it brethren. Give us your help this month, and we will try and help you in the work of the Gospel all the rest of the year. Every preacher will find his congregation the more liberal and appreciative, in proportion as they take *THE HERALD*.

It will be noticed that our industrious assistant has added a new and interesting feature to *THE HERALD* in the shape of "Current Notes," in which the whole Methodist field will be thoroughly gleaned, yielding a rich and rare sheaf from week to week.

The Wesleyan University Club of New York, are to spice their reunion with ladies. Better first have ladies among the graduates. May that lead to this.

#### PERSONAL

Rev. A. Prince, of East Maine Conference, is very low with bilious typhoid fever. He is a loved, honored, and valued servant of the Church. Let her pray for his recovery.

Mrs. W. W. I. of Vinton, sends ten dollars to be appropriated according to our judgment. It is a perplexing dilemma to be the judge of another's bounties; but we accept the trust because we know not the sister's full name, and cannot, therefore, return the money. Five dollars of it is given to the Woman's Missionary Society, and as she expresses a desire that a needy church should have a share of it, the balance is to the church in Cutler, Me., which was blown down in the gale, just as it was being erected at great expense of means for a very feeble society.

Prince Arthur is to be the guest of Mr. Thornton at Washington. There will be great times there, when a live prince is to be served up to the plain Republicans.

A sad case occurred in New York, last week, of ministerial fall. Rev. Horace Cook, a very popular preacher stationed at Seventh Street M. E. Church, eloped with a young lady of his congregation. He afterwards returned and brought her also, declaring her continued innocence. His friends think he was insane. Undoubtedly. So is every one who sins. No man is in sound mind who falls into temptation. Yet such insanity is hardly accepted. The act has done great harm to the cause of Christ. Three ministers, a Methodist, Baptist, and Congregational, have thus in a few weeks brought great sorrow on the Church. "It must needs be that offenses come, but woe to that man by whom the offense cometh. It were better for him had he never been born." Every minister should the more fervently pray and the more steadfastly watch against all temptation. It harms not his soul only, but scores of others. It weakens the Church before its foes. Not necessarily so; for Christ could sustain the betrayal of one of his apostles, the blasphemous denials of another, and the flight of all. So will the Church these fallings from her. A great body must expect such treason. The men who fall out from her fall into the world, where such crimes bring but little stain on their transgressors. The very uproar over these falls, proves the general purity of the ministry. The novelty surprises and astonishes. May it be more and more a novelty, until the standard-bearers are all as spotless as their Captain.

Capt. Wm. H. Merritt, of Lynn, son of Charles Merritt, esq., and grandson of Rev. Timothy Merritt, aged thirty-eight, was buried under military honors from Lynn Common Church last week Thursday. He served with credit and distinction in the war, with two of his brothers. He was a popular officer, a brave soldier, an honorable citizen, a beloved son and husband. A large audience sympathized with his kindred over his death. The blood of the ministerial warrior revealed itself finely in the career of his grandsons.

#### The Methodist Church.

##### MASSACHUSETTS.

**WINDSOR STREET MISSION.**—"The first anniversary of the Windsor Street M. E. Mission was held Sunday evening, 9th instant, at the chapel. From the Secretary's report we learn that the Sunday-school was commenced in the chapel the last Sunday in Dec., 1868, with 60 scholars. The number increased during the year to 206, with an average attendance of 111. The amount of money received during the year was \$416.18, expended \$403.87, leaving a balance of \$12.31 in the Treasury.

The library at the commencement consisted of 189 volumes; since then there have been added 191 volumes by purchase and donation. Uncle Cook, at a recent concert, presented 25 Bibles to children who had brought scholars into the school; also ten other books as gifts to those who had brought in new scholars. The report speaks of the retirement of Bro. Prince from the superintendency of the school. He has labored earnestly and well, and to his faithful and devoted labors the school and the mission are indebted for much of its prosperity. Bro. Shebna Rich now takes charge of the school, and will be heartily welcomed to his work. The mission has been greatly strengthened and owned of the Lord in the conversion of souls. An earnest company of young converts have been brought into the active service of the Lord. The report closes by saying, "We have reason to believe that God has blessed us in all our work in this mission chapel, and we trust the truths spoken each Sabbath in this house may be a blessing to those who have heard them, and that God may be honored and glorified through Jesus Christ, our blessed Redeemer."

After the reading of the report, Rev. L. R. Thayer, D. D., preached an able and interesting sermon, which was followed by prayers and testimonies from members of the mission. It was a season of thanksgiving and praise to God for the prosperity and success attending the mission. Truly the friends of mission work should be greatly encouraged. A new mission has recently been organized at Washington Village, which promises much.

There are other points of interest where Missions are needed, and where, in due time, we trust they will be established.

**STATISTICS OF METHODISM ON CAPE COD.**—Rev. Dr. Coggeshall sends these valuable statistics: churches, 25; members, 2,712, an average to each church of 104; value of



churches, \$175,000; average value, \$7,000; average value for the whole church, \$4,000; parsonages, 14; value, \$16,000; average value, \$1,142; interest on church property at 10 per cent, \$19,100; 19 salaries reported, \$18,918; average of salaries, \$732; average of the Providence Conference, \$747; collected for benevolent objects, \$2,217; average to each member, 81 cents; average of the whole church 74 do.; collected for missions, \$1,460; average per member for missions, 54 cents; Sunday-schools, 22; officers and teachers, 389; scholars, 2,888; volumes in library, 9,826; the estimated annual cost of churches, \$40,000; cost of annual support per church, \$1,600; average cost per member, nearly \$15; population of the Cape in 1865, 34,489, being a loss in the preceding five years of 1,101; proportion of members to population, 1 in 12; proportion of members to the population embraced in the bounds of the Providence Conference, 1 in 33, from which it appears that the proportion of Methodists on the Cape, as compared to the average of the Conference, is 3 to 1, or three times greater.

This will appear the more surprising, not only from the fact, that our population is stationary, or rather retrograding, but also that there is not a city in the whole county, nor even a town, with 5,000 inhabitants.

## MAINE.

RUMFORD.—Rev. F. Grover writes: "I am happy to say, that while many of the charges in the Maine Conference are being visited with revival interest, old Rumford charge is not 'left out in the cold.' God has been favoring us with the fire of His love. Backsliders are returning to the Lord, and sinners are being converted. Nine have recently joined class. To God be all the praise."

## PENNSYLVANIA.

DEWART, Jan. 6, 1870.—A correspondent writes: "I have been for last three weeks past, attending protracted meetings at Mount Zion, in Broady township, Lycoming Co., Bro. Gearhart in charge. Bro. Comp, his colleague, was assisted by Bro. Turner from Laporte Circuit, from Saturday until yesterday, a precious time, some fifteen seeking, ten or eleven blessed. The altar-meeting, night before last, exceeded anything I ever before witnessed, in power and love—that perfect love that casteth out fear. Bro. Turner is known as the soldier converted in Andersonville Prison. A comrade about to die sent for him to pray for him, and he knew not how to pray for himself, but made the effort and was converted, and now is a powerful minister of our Lord Jesus Christ. The Lord be praised. Bro. Comp is also a promising young man; the Lord help him."

## SOUTH CAROLINA.

A private note from Rev. D. Webster, gives this cheering intelligence from Claflin University: "Quite a number of our students here are boarding themselves and living with great economy, and by careful study making a good improvement upon the opportunities afforded them. We are finding those in attendance, with tuition, lights, and fuel.

"We have upon our list of students, 114. The school has opened with a very fine prospect of success. Our buildings look very inviting, and our location is healthy, and in many other respects favorable. The Claflin University must succeed, and be a power for us, in this section of our work. We are meeting with every encouragement here which our State at present affords.

"I have attended two very successful camp-meetings on my district since my return. Both of them were quite largely attended by the whites. The poor whites are beginning to learn that their true friends here are the Yankees and the colored people.

"Bro. Lewis and myself have paid out since my return, \$150 for bedding and furniture for the supply of our institution, but we are still short. We are still without the knowledge of the source from which we are to get our funds to redeem our pledge, but we hope for the best and shall try and prepare for the worst. Will not our churches take up a Freedman's Aid collection and remit to these brethren the amount?"

## FROM CANADA.

Numerous gracious revivals are in progress in the province of Ontario. Some hundreds have recently been converted, and added to the Church.

The Mission funds as well as all the financial departments are increasing.

Both the Wesleyan and the Methodist Episcopal churches have dedicated a large number of churches the past year, most of them being free from debt.

The Wesleyans have a college at Cobourg for the education of young men, and one at Hamilton for the education of young ladies. The Methodist Episcopal Church has two colleges in Belleville—Albert College, for the education of young men, and Alexandra College, for the benefit of young women.

## MEETING OF THE BOOK COMMITTEE.

We find this call in *The New York Advocate*:—

According to provision at its late session, a meeting of the Book Committee is hereby called for nine o'clock, Thursday morning, Jan. 27, 1870, at 805 Broadway, New York. As the interests in hand are of grave importance, it is earnestly hoped there will be a full attendance. The committee is composed as follows:—

## District I. James Pike, New Hampshire Conference.

- " II. G. W. Woodruff, New York "
- " III. C. S. Vanderve, Newark "
- " IV. Henry Slicer, Baltimore "
- " V. I. S. Bingham, Black River, "
- " VI. James Erwin, Central New York "
- " VII. G. W. Maltby, Erie, "
- " VIII. J. F. Kennedy, North Ohio "
- " IX. B. F. Rawlins, Indiana "
- " X. F. A. Blades, Detroit "
- " XI. H. Bannister, Wisconsin "
- " XII. Cyrus Brooks, Minnesota "
- " XIII. L. M. Vernon, St. Louis "
- " XIV. J. H. Moore, Illinois "
- " XV. J. Rothweiler, Central German "

B. F. RAWLINS, Chairman.

INDIANAPOLIS, Ind., Dec. 28, 1869.

The Committee can hardly be justified in reviewing their action. They have issued one report. They should now elect a commission of known and reliable brethren, not in the ministry, except a bishop, to whom the whole subject shall be committed for a thorough overhauling of years. New developments will probably be made that may be found of yet a more "grave importance." The examination should be of the most thorough sort. Only that will save the Concern itself. The Church will expect business this time, without fear or favor.

PETER CARTWRIGHT.—Our venerable brother has a great number of calls to preach dedication sermons, and he is but poorly rewarded for his labor in a temporal point of view. The following touching extract is from his letter to the *Central*:—

"Inasmuch as my present appointment as missionary to the Conference has no salary appended to it for a support, and I am entirely dependent on any donation that my friends may make me, for me and my old wife, now in her 81st year, for a support, I will frankly say to those friends that write to me to go and return a hundred or a hundred and fifty miles, to dedicate a church or deliver a lecture, if they can not afford to give more than five or ten dollars, don't write at all, for I can not live in this way; for I do not feel that it is my duty to spend my little limited means which we have for the evening of life in this way. I have served the Church (my brethren being witnesses) sixty-five years, and my wife has been the patient sufferer with me sixty-two years of that time, and I do say I have no temptation to believe the Methodist Church will let us suffer; if I only had health to go I fear nothing about a support, but my health is greatly impaired. But I live comparatively isolated from the railroads and centres and strength of Methodism, but I do declare I am not afraid to trust God. I ask the friendship and prayers of the Church."

NEW HAMPSHIRE.—During the last three months there has been a gracious work of revival interest at Milan, under the labors of G. C. Noyes. Twenty have professed to find the pearl of great price; eleven have joined class; several have been reclaimed, and professed Christians of all denominations have participated in the interest and been quickened.

The people have done nobly in their finances, as they relate to conference collections and the preacher's claim. The latter is sure, and mostly met. They made a donation of \$60 at Milan not long since; on Christmas eve at Berlin, \$50.25 in cash and other valuables were found on the Christmas tree for the preacher and his wife; Christmas night at Milan, \$49.75 were found to the same address; in all making the sum of \$160.

## CURRENT NOTES.

The Lord is reviving his work in the M. E. Church, East Bridge-water.

All through the West, the work of revival is gloriously progressing.

Eighty-one Methodist Episcopal preachers died last year, ending November.

Swedish District, Central Illinois, has 1,566 members, and 449 probationers.

Plans for holding a New York State Methodist Convention are taking shape.

The experiment, in the Rock River Conference, of appointing a "Conference Tract Agent," is likely to prove a success.

The Des Moines Conference, at their last session, organized an Historical Society. Where is ours?

The Mobile Conference, M. E. Church, South, reports an increase, during the year, of 2,649 members.

The Presiding Elders of Detroit and Michigan Conferences held a meeting in Jackson, on the 5th inst.

In the St. Louis Union Street M. E. Church Sunday-school, over fifty have been led to Christ, and to membership in the Church.

The increase in Church property in the Detroit Conference, in 1869, was \$182,970—the total value being estimated at \$1,173,990.

The late missionary meeting in Clark Street Church, Chicago, was largely attended, and its influence felt in the annual missionary collection.

An Alumni Festival of the Ohio Wesleyan University was held in Cincinnati, on the 28th ult. The valuation of the University property is now placed at \$359,410.

Rev. William Taylor, formerly known as the "California Street Preacher," is now holding revival meetings in Melbourne, Victoria, with signal success.

Dr. Robinson Scott is just now appealing to the friends of Irish Methodism, in England, for help towards endowing the Wesleyan College in Belfast. His exertions are meeting with gratifying results.

The Festival of the New York Wesleyan University Club takes place at the Astor House, Jan. 27. Over three hundred are expected to be present, among whom will be a number of ladies.

Charles Street Church, Baltimore, Rev. Dr. Eddy, pastor, is crowded. Accessions to the Church are frequent, classes well attended, and the tone of spirituality high.

Quite an interesting revival is in progress in three of our German churches at Cincinnati. Nearly seventy conversions are reported, and the work still goes on.

A remarkable and wonderful work of grace has commenced in Damascus, Ohio. Union meetings of the Friends and Methodists have resulted in over a hundred and fifty conversions.

At the Logansport, Ind., M. E. Sunday-school, the officers elect took a pledge of fidelity to the interests of the school, on being inducted. It was an impressive occasion, and a good idea.

"So far as we can learn," says the *Buffalo Christian Advocate*, "from a somewhat extended correspondence throughout the Conference, a condition of things more favorable has not existed during a score of years past."

The M. E. Church in Kansas City, Rev. J. W. Bushong, pastor, has a remarkable revival in progress. Up to the 17th ult., nearly eighty, most of them young men, had united with the Church.

The second term of the Ohio Wesleyan University opened Thursday, Jan. 6. The number of students in attendance, during the last term, was 360. The prospect for the new year is good.

The Church Extension Society, at its regular monthly meeting for December, was compelled to decline applications for loans and donations to the amount of \$58,300, for want of means.

All who think that a Convention of the Methodists of the State of Vermont might promote the interests of Methodism and religion, are requested to meet at the M. E. Church, in Burlington, on the last Tuesday in January, 1870 (Jan. 25) at 10 o'clock A. M.

One of the most astonishing, because the most extensive, revivals, is that which, commencing early last fall, is still progressing on Harrington Circuit, Del., Revs. A. D. Davis and G. S. Conway, pastors. Up to the present time, five hundred souls have been converted.

A new church was dedicated in Troy Centre, last month, when the collection taken up more than paid the debt by five hundred and eighty-three dollars. This seems to be a peculiar feature out West, as we notice a number of new churches have gone and done likewise.

The Chinese Sunday-school connected with the Howard Street Methodist Episcopal Church, San Francisco, had, on a recent Sabbath, eighty-three Chinese scholars and forty-two teachers, making a total of one hundred and twenty-five—an increase of over forty per cent. in four weeks.

The Methodist Episcopal Church in Smyrna, Del., narrowly escaped destruction by fire two weeks ago, the flames breaking out in the lecture-room at night. A poor half-witted girl worked vigorously to suppress the flames, remarking, "We ought to be thankful it was the church burning, and not our souls!"

German Methodists have an earnest, ardent, and intelligent affection for the Church, and the periodicals of the Church, and they believe in knowing its peculiarities and doctrines. The consequence is, that the lists of *The Apologist* and *The Sunday-school Bell* for 1870 will be largely in advance of last year.—*Western*.

Rev. Dr. Maclay, Superintendent of our missions in China, in a recent letter, says the work in Foochow Mission is in a very encouraging state. More than two hundred souls have been converted during the year. Bishop Kingsley had been there, whence he went to India.

The sessions of Conference commenced week before last. North Carolina Conference opened on the 6th, Bishop James presiding. On the 12th, the Texas Conference met, with Bishop Scott in the chair; and to-day (20th) Bishop James opens the South Carolina Conference, at Jacksonville, Fla. The Louisiana Conference opens on the 26th, Bishop Scott presiding.

It is rumored that the brethren of the City Station, Baltimore, propose to remodel and greatly improve the church edifice bought by them from the Charles Street congregation. Another rumor has it that a very great change will soon be made in the Fayette Street Church, which will make it fully abreast with the age in architectural finish. Baltimore is waking up in Church enterprise.—*Baltimore Letter in N. Y. Advocate*.

The week of prayer was closed at Newport, R. I., on Sunday evening, by a united communion service upon the part of four churches,—the Second Baptist, Congregational, and two Methodist. The services were held in the Marlboro' Street Methodist Church, according to the Methodist ritual,—the four pastors, Rev. Messrs. Malcom, Thayer, Bodfish, and Stanley, administering the Sacrament.

The trustees of the new Methodist Episcopal Church, Cleveland, Ohio, have, by a unanimous vote changed the name from that of "Christ Church" to "Franklin Street Methodist Episcopal Church." By this latter name it will, therefore, hereafter be known. The church will be dedicated Jan. 30, by Bishop Simpson, assisted by Bro. Ives. It is somewhat singular that churches should be named after the street they are accidentally located on, while hotels and saloons should bear the name of saints. Fancy a M. E. Church called after "Voltaire" or "Tom Paine."

The Northwestern University is soon about to be the recipient of the library of John Schultze, of Prussia. It embraces twenty thousand volumes, philosophy, poetry, history, mathematics, art, etc., besides a large number of valuable monographs, difficult to be replaced, and rare and esteemed editions of standard works. Schultze was Minister of Public Instruction in Prussia, and had excellent judgment and rare facilities in selecting such a library. It has been purchased by E. L. Greenleaf, esq., of Evanston, and presented to the Northwestern.

The Freedmen's Aid Society of the Methodist Episcopal Church is doing a great work in furnishing teachers. The Methodist Episcopal Church, South, have not the confidence of the colored men, and seemingly take no steps to secure it. We have their respect and confidence fully, and I think had better retain it. The Church South ignore us teachers as a class, although many of the members privately acknowledge that we are doing an important work.—*N. Y. Advocate, South Carolina Correspondent*.

It is contemplated to establish a M. E. Church among the Rocky Mountains at the Laramie R. R. Station, Wyoming Territory. Orange Judd, at a recent New York Preachers' Meeting, presented the claims of this movement, and stated that the point in question is a station in Laramie Plains, a level plateau, about forty by one hundred and twenty miles, lying in the midst or upon the Rocky Mountains, bounded east by the Black Hills, and west by the Medicine Bow range. The railroad crosses its highest point at Sherman, a few miles east, 8,250 feet, and at Laramie it is 7,123 feet high, or above a thousand feet higher than Mount Washington in New Hampshire. The climate is comparatively mild.



## The Christian World.

### MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

THE MISSIONARY HERALD.—This deeply interesting monthly comes to us for January, filled, as usual, with valuable missionary intelligence. We receive in our exchanges most of the missionary publications of the world, but there are none we value more highly than this. In the present number, the article on "India as a Mission Field," is full of interest. We quote from it the following, showing the vast field of missionary labor there:—

"The territory, embracing the whole of British India, as well as Burmah and most of Siam, extends more than 2,000 miles from east to west. The region commonly known as Hindostan is, alone, near 1,500 miles in extreme length, from the Himalayas on the north, to Cape Comorin at the south, about 1,500 miles in extreme breadth, and covers an area differently stated at from more than 1,200,000 to 1,500,000 square miles. The population is now supposed to be not much less than 200,000,000. 'British India' embraces extensive regions easterly from Hindostan—portions of 'Farther India,' or India beyond the Ganges. The kingdom of Burmah, greatly reduced within the last half century by British conquests, now has an area of not far from 200,000 square miles, and a population variously estimated at from 4,000,000 to twice that number. Siam covers not very far from the same number of square miles, and has perhaps nearly as many inhabitants.

"The missions of the American Board in this field are three only,—the Mahabha mission, at and around Bombay and Ahmednagar, in Western India, with 9 stations; the Madura mission, in the Madura District, Southern India, with 14 stations; and the Ceylon mission, limited to the district of Jaffna, Northern Ceylon, with 7 stations."

THE WEEK OF PRAYER.—So far as we have learned, the week of prayer was generally observed by the churches. Meetings were held daily to pray for the several objects specified in the programme sent by the Evangelical Alliance. May we not expect glorious results to follow? It is a glorious thought—that it is sublime—that all the Christian world should unite in spending a week of earnest prayer for the outpouring of the Spirit upon all nations and peoples. It is a scene that must be viewed with interest in heaven—it must give great satisfaction to the heart of Jesus!

MISSION ROOMS.—From our Mission Rooms, New York, we receive the following interesting and cheering items:—"Fourteen entire versions of the Word of God," says Mr. Mullen, "printed in thirteen separate languages, the principal tongues of the Indian Empire, the whole New Testament published in five others, and twenty separate books of The Old and New Testament in seven more—the Word of God in whole or in part, in no less than twenty-five living languages—are now in circulation in India. During ten years, 1,534,940 'Scriptures' were put in circulation, and 8,604,033 Christian tracts, books, etc. The heaven is not only hid, but is 'leavening the whole lump.'"

"Bishop Kingsley arrived at Shanghai, October 5, stopping with Rev. J. W. Lambeth, the estimable Missionary of the Church, South; he there met Dr. Maclay, and they together started the next evening for Peking, expecting to return to Shanghai about the 20th of the month, and proceed to visit our other missions in China—that is, Kiu Kiang and those in and about Foochow. Since writing the above we learn that the Bishop returned to Shanghai and had gone up the River Yang-tse on a visit to Kiu Kiang and Han Kow, and was expected in Shanghai again November 12, en route to Foochow. He was quite well."

NEW YORKERS IN FOOCHEW.—Rev. E. L. Baldwin says in his latest: "We have been favored at Foochow with a visit from a party of Christian gentlemen and ladies who are making the tour of the world, and who take especial pleasure in visiting the various mission stations along their route. The party consists of B. B. Atterbury, esq., son and daughter, K. Van Rensselaer, esq., and Miss Mary Parsons. They left New York in August, and after spending some time in California, left there September 4th for Japan, where they made a brief visit, and then came to Shanghai and Foochow. They were present at Chinese services in one of the American Methodist Episcopal churches on Sunday morning, October 31. Brief addresses, made by Messrs. Atterbury and Van Rensselaer, were cordially responded to by two of the native preachers. Rev. E. W. Slye, of Shanghai, was also present, and made a few remarks. The occasion will long be remembered by the native church. In the afternoon the gentlemen of the party visited one of the churches of the American Board, while the ladies visited the school of Mrs. Doolittle, at Kewal-sai. The party go on to Amoy, Swatow, Hong-Kong, Canton, the Straits, India, Egypt, Palestine, and through Europe. They expect to reach home in the fall of 1870."

AFRICA.—GLORIOUS NEWS.—A most extensive revival is in progress in Monrovia and other parts of Liberia. Up to November 3d, not less than 130 persons had been converted, and the work was progressing. Among the converts named, are a son of President Payne, a son of ex-President Warner, a grandson of the immortal A. D. Williams, two daughters and a son of G. Moore, esq., an extensive merchant, two sons and three daughters of the late Attorney-General, Hon. F. Payne, and a daughter of the ex-Chief Justice Royce. The interest had become so general that religious services were held in all the churches, Episcopalians, Baptists, Presbyterians, and Methodists. Many of our people have contributed their money to aid the mission at Liberia. Let them rejoice at what the Lord is doing there.

NORMANDY.—A great change is taking place here among the Roman Catholics. It is reported on good authority, that the people are deserting the Romish for the Protestant faith in flocks. At one time, of 700 church members, 550 were formerly Romanists. The Catholic church of a neighboring village is reported as closed, from the utter absence of worshippers, its former attendants having organized themselves into a Protestant congregation. A similar movement is in progress in the islands of Majorca, Corsica, and Elba, where the evangelists everywhere are heard with attention, and tracts are gladly received.

MEXICO.—The growth of Protestantism in Mexico, is wonderful. Already there are in the city of Mexico and the adjacent country, 24 organized congregations, besides Sunday-schools and a dozen or more embryo churches which

meet regularly for prayer and religious instruction. In the important city of Puebla, the progress of Protestantism has been scarcely less marked. A native Mexican has started the religious movement there, organized a church which within a month has gained a membership of 70 persons, and obtained a church building with the lot on which it stands. The movement towards Protestantism throughout the country is extraordinary.

### GENERAL INTELLIGENCE. EPISCOPAL.

ADORATION OF THE SACRAMENT.—Under this title the Church Journal has an article on certain devotional books that have crept in among the people of the Church, which contain a doctrine of the Lord's presence in the Eucharist very different from what the formularies inculcate. These books, or manuals, assume that the entire Person of Christ is enshrined in the Sacrament. Two of them contain the following prayers:—

"Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water out of the side of Christ, wash me. Passion of Christ, strengthen me. O good Jesu, hear me," etc.

"Now this recognition of the Sacrament as containing the object of divine worship," says the Journal, "and such prayers as the above, seem to us to have an uncomfortable resemblance to that adoration of the Sacrament which the Reformation set aside, and to which we, at least, feel no desire to return."

### PRESBYTERIAN.

IN BOSTON.—Rev. J. B. Dunn, pastor of the Beach Street Church, writes to the Evangelist:—

"Yesterday a new Presbyterian Church enterprise was begun at the South End—Boston's up-town. The position secured is a most important one—second to none in the city. There is a large and comfortably furnished church edifice capable of seating 900 people, with a chapel, social rooms, and pastor's study adjoining—the whole, with the land, having been purchased by a few men of the Beach Street Church for \$50,000. A request came from parties living at the South End to organize a Presbyterian church in that part of the city. Considering this the voice of the Master, negotiations were entered into with the owner of the property, and the sale effected.

"This new movement will not affect the strength or usefulness of the Beach Street Church, that church being now sufficiently strong to spare all that may be needful to make this enterprise a success. For months back the over-crowded state of the Beach Street Church has made it apparent to all that colonizing must sooner or later follow.

"For the present, this new enterprise, to be known as the Third Presbyterian Church, Springfield Street, will be under the management of the writer and a committee of his church.

"In this movement the spirit of proselytism is unknown. It is a movement necessitated by the condition of my own church, and the large numbers of Presbyterians in this city, as well as others who desire to worship with churches of this order. The best of feeling exists between our Church and the other evangelical bodies."

### JEWS.

THE DRIFTING.—The direction of the changes which are now going on in the Jewish Church is indicated in the following passage from a lecture given by Rev. Dr. D. Einhorn, lately, in the Temple Adath Jeshurun of this city: "The priesthood has passed on all Israelites, and when we pronounce the Aaronic blessing, we invoke it in behalf of the whole human family. Is there any other form against which the old prophets thundered like the sacrificial cult? They ever proclaimed that God desires truth, righteousness, mercy, an humble heart and a mind of rectitude, not incense and sacrifices. It is now 1800 years since Israel was delivered of this originally pagan custom, and we should uphold it as the pangs of the future. Not the blood of innocent animals atones before God, but singly and solely the consecration of the blood that rolls and circulates in our veins, and the blood of atonement in the Mosaic sacrificial worship is only the symbol of the human blood that needs atonement. Only paganism recognizes the priest as the representative of God, and the suffering animal as the representative of the sinner. Do you think Israel needs to descend into the grave to bring up the skeletons of the past? If that were so, Israel would not live any longer. Not in the graves does it seek its treasures; on the contrary, all that is dead is consigned to the past; but its doctrines, laws, and institutions, which have become the property of the whole civilized world, it will embrace with all its heart, soul, and life, to be truly a nation of priests."

### Our Social Meeting.

"An inquirer after Scriptural Holiness" makes this query:—

Will you please to ask in the "Social Meeting" if there is any Scriptural Holiness but the holiness of obedience? Also if there is any being cleansed from all sin, but the stopping of sinning, or being cleansed from all unrighteousness, but the doing right or righteousness? Also if when a person is converted, or born again, or born of the Spirit, he is not a new creature in Christ Jesus? And if this is not the point in his experience when the warfare commences between the flesh and the Spirit, modernly called "inbred sin?" Gal. iv. 29; v. 17.

Bro. J. S. Guild contributes another word on the same subject:—

Rev. E. S. Stanley submits a word of inquiry on the subject of the office of the Holy Spirit in the work of sanctification; founded on that passage which says, "The blood of Jesus Christ, His Son, cleanseth from all sin." He asks if the meaning of this text is not limited "to the taking away simply and only of the guilt of all past sin by the official act of the atonement." I think not, for this reason. The condition of the promise is, "If we walk in the light, as He is in the light, we have fellowship one with another," etc. This the sinner cannot do; consequently it is for those whose guilt is already taken away. We now accept the plain meaning of the promise, which is entire sanctification. This, I understand, means to purify, to cleanse, and to make holy. This glorious work takes the

thorns and the briars and every discordant and hostile element out of the soul, to be superseded by the fir-tree and the myrtle-tree, the rose and everything pleasant and delightful. Is it not the official work of the Holy Spirit to bear witness of this glorious work in the soul? Does not the "Spirit answer to the blood" in entire sanctification, just as it does in justification? I think it does. For it is by the renewing of the Holy Ghost, as well as by the washing of regeneration that we are (fully) saved. This "is shed abroad in the heart by the Holy Ghost." Whoever has obtained this treasure, enters into the aroma of love. Jesus gives him a diploma with His signature, to be kept sacred. He now has a new vocabulary, his language is not part Jew and part Ashdod, but his word is quick and powerful under the influence of the Holy Ghost. His diploma introduces him into the land of Beulah, among its exuberant foliage and delightful songsters, to join with these celestial harpers in singing "Worthy is the Lamb," etc.

He has now entered into the Canaan of love; the body of death is gone.

J. P. Harmon, of Deer Island, Maine, gives a view of his travels, and the religious state of the churches and people of Maine. He is very broad in his visitations, and does not seem to recognize any difference in the pulpits. Perhaps his faith is broadened by not stopping long enough in a place to be put into works.

During the last four years, in which I have been almost incessantly roving to and fro through the State of Maine, I have listened to two hundred and six different preachers of several different denominations: Baptist, Methodist, Congregationalist, Episcopalian, Presbyterian, Christian Baptist, Unitarian, Universalist, Roman Catholic, etc., etc. Among all these there are some smart men, and I doubt not, many good ones. I think, on the whole, Maine may be justly proud of her ministry. The truths it is in Christ is proclaimed with power, each Sabbath, from a multitude of pulpits all over the State. There are few, if any, who are necessarily deprived of the privilege of listening to the same, and of worshipping regularly in some place where God's people meet in His name, and where Christ, in fulfillment of His promise, is present, in the power of His Spirit, to bless all such as worship in spirit and in truth. But it is a truth, much to be lamented, that, though the gospel is brought home thus near to every man's door, yet thousands, as if prompted by some fiend of the dark regions of death, persistently refuse to hear its gracious invitations to come, drink, and live. In many instances, God's holy Sabbaths are desecrated with impunity, and His temples are deserted. Several times, in my travels, I have gone into church on Sabbath morning, and found a few half-frozen brethren and sisters, who sat during the discourse, (which, of necessity, must be very dry under such circumstances), winking and blinking, shivering and nodding, and longing for the final Amen. O, that the question of Nehemiah of old, might be considered. Could people answer the question, "Why is the house of God forsaken?" so as to satisfy their own minds and consciences? However this may be, there is one thing certain; man cannot justify himself before his Maker, for having turned his back upon the world's Redeemer, and looked with such contempt upon His established means of grace.

A Michigan Catechist proposes a proposal:—

Your specimen of THE HERALD came duly to hand, and a happy and holy cheering it gave me. I seemed almost to be transported back to the Atlantic coast, and to enjoy those heavenly times participated in, in my early days. I seemed to go into the spirit of those camp meetings, love-feasts, and other meetings and happy seasons described in your paper, and which I so well understood.

Our means of grace here are too limited. Twice we have got up a church, and twice it has been dissolved. Most of anything under Divine Grace we need here is good women, help and co-operators in our religious experience. Many men here keep house all alone on their farms, and some mechanics also. As you have a surplus of womenkind in your State, and under the shadow of your paper in general, perhaps some of them would consent to a log-house home in this retired district.

We have had a beautiful harvest, and produce of all kinds is cheap and plenty. I have given away in charity, an abundance to keep a nice family of four persons all winter; but the winter came before we were prepared for it. Should any one wish information on any subject, I would take pleasure in answering their letters.

L. S. CAMPBELL.

CADY'S P. O., Michigan.

This address may lead to more than a single emigration.

Let the West get up a bureau of female emigration. It is time, for they are suffering there more than the sisters are here.

If we should say the following verses were written by a colored brother, they might make some enjoy them the more. They are not unpleasant. They were written at sea.

### THE SINNER'S PRAYER.

O Thou who still'st the raging sea,  
And bade the winds to cease,  
Come, speak but to my troubled soul,  
The soothing word of peace.

For loud within me raves the storm,  
And darker clouds do low'r.  
O, stretch Thy pitying hand and save,  
I know that Thou hast pow'r.

Judg'd have I been, and guilty found,  
Condemned, alas, to die,  
Lest Thou for me wilt intercede  
Before the throne on high.

Thou'st plainly said that all should knock,  
And knocking now I wait;  
Come then, Thou blessed Saviour, Lord,  
And open to me the gate!

The smoking flax shall ne'er be quenched,  
Nor bent the bruised reed;  
Then speak the living word, and say,  
"Thy fettered soul be freed!"

O, let the sunshine of Thy peace,  
Beam in with all its light,  
Upon my sin bedecked soul,  
And turn to day my night.

As Thou didst say that he who comes,  
Should ne'er be rejected be,  
Accept the offering that I bring, —  
I give myself to Thee.



## The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. O. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**SPECIAL MANURES.**—We are often asked what we think of certain special manures, and we are compelled to give such answers as our experience will permit. In the first place, we never use such manures except for trial, when we can get plenty of good horse manure at a fair price, and we never advise others to do so. It is true that it will often prove profitable to make use of some of the special fertilizers that are offered for sale, when other manures cannot well be had, or when it is desirable to use it in the hill to give the plants a start on land when the manure has been spread. We have, for several years, been in the habit of testing all the new fertilizers that have been offered. In former years, when Peruvian guano could be bought for fifty dollars a ton, we used a good deal of it, but when the price went up to about double that sum, we ceased to buy. We used the Pacific ammoniated guano for several years with fair success. We could give the names of many other special manures that have been advertised from time to time, that we have tested. Last spring we tried a barrel of a new fertilizer that was offered for sale by a respectable house in Boston, and after careful experiment, we are compelled to say that it was not worth one half what was charged for it, and we cannot recommend it to any person. The name of this substance, if we remember correctly, was "Fale's Fertilizer." We cannot advise any of our readers to purchase it, unless it is very different this year from what it was last year. We know there is a great deal of fraud practiced upon the public by dishonest manufacturers of such articles, and the safer way for the farmer, is to let them alone as far as possible, and when compelled to buy, go to some honest house and buy only the best. When the manufacturers of such manures will give the public a uniformly good thing, worth what they charge for it, then it is safe for them to buy. We feel sorry to write in condemnation of anybody or anything, but we feel compelled to speak out our honest opinions even though it may conflict with certain parties who are interested in the manufacture and sale of such manures. If the experience of any of our readers differ from ours, we shall be pleased to have them say so, for it is the truth, the whole truth, and nothing but the truth, that we want.

**THE WORCESTER SEEDLING OR RILEY POTATO.**—This is not a new variety, but it has been rather extensively advertised of late, as though it was. It is a red potato, of most excellent quality for the table; fully equal in this respect to the old Carter. It seldom grows above medium size, and is not, as a general thing, productive. It is also quite liable to rot. After some years' experience with this variety we have discarded it altogether.

**SPREADING MANURE ON GRASS LAND.**—There is quite a difference of opinion among good farmers, as to the best time to spread manure on grass land. We should prefer, if we could have the choice of time, to put it on early in spring, before the rains that always come at that season of the year, but this cannot often be done, as the wheels would cut up the grass too much in getting on the same. On low lands, we always put our dressing on late in the fall or in winter when the ground is frozen. In some cases, we have spread it from the cart, and at other times put it into heaps and let it remain until spring, when it was spread, if possible, just before a storm, so that nothing is lost. We have known some who advise the spreading of manure on grass, just after the crop has been taken off in July or August, but in our climate, in ordinary years, much would be lost by the sun and winds. There will always be more or less loss in spreading manure at any season, but as it must be done if one would get good crops of grass, the best time should be selected. We think fall and winter the better time for this work.

**SALTING CATTLE.**—The importance of properly feeding salt to cattle to promote health, and thereby guard against disease, is not sufficiently appreciated. I have ever been in the practice of giving salt to my cattle once a week, precisely to a day, with the following exceptions, namely, when they first go to pasture in the spring and the first part of summer they want it oftener, and will let me know it by going to the place where I usually salt them and gnawing the ground. I then give them salt twice a week; but as their bowels are loose from eating fresh grass, I give a smaller quantity. During the last forty years or more, I have kept cows and horses through seasons when black-tongue, hoof-ail and other diseases prevailed throughout my neighborhood, at which time I recommended giving salt twice a week, as I have during the prevalence of the late cow disease.

I now make the statement that I have never had a cow or horse affected by any prevailing disease, unless you may call this an exception; I bought a cow two and a half months before the appearance of the late cow disease, and I kept a close watch of my cows; the cow that I had recently bought had a crack across her ankle, horizontally, between her dew-claw and hoof, which I should not have noticed at any other time, but that healed in less than a week. I have now stated facts; draw your own conclusions.

If the dreaded rinderpest should approach us, I should rely with a great deal of confidence upon the same course.—*Rural New Yorker.*

**FLOWERS FOR MASSES OF COLORS.**—Vick, in his admirable Catalogue, says: The following are some of the most desirable plants for growing in masses. A few of the taller varieties are best for cutting:—

**White.**—Sweet Alyssum, Candytuft, Clarkia, Sweet Pea, Phlox, Portulaca, Double White Rocket, Stock.

**Blue.**—Ageratum Mexicanum, Campanula, Entola, Glia achillifolia, Larkspur, Myosotis, Nemophila insignis, Nigella, Veronica Syriaca, Whitlavia grandiflora; Delphinium fono-

sum and Campanula medium are splendid in color, but do not endure through the season.

**Shades of Red.**—Cacalia coccinea, Dianthus, Linum grandiflorum rubrum, Sweet Pea, Petunia, Phlox, Portulaca, Silene, Stock, Zinnia.

**Yellow.**—Bartonia aurea, Calliopsis, Erysimum, Eschscholtzia, Marigold, Oxycara chrysanthemoides, Portulaca, Sanvitalia, Dwarf Tropaeolum.

**REMEDY FOR DAMPING OFF.**—Every florist has experienced loss from damping off of young seedlings and cuttings. The experience of an amateur in its treatment may be of value. When the first one has damped off, however small the plant, they are to be transplanted into new pans an inch apart every way. The small plants are raised with the point of a knife retaining as much earth as possible, which, with care, may be enough to prevent the plants being checked, and planting them in the new pans into holes already made for their reception, plunging them nearly up to their seed-leaves. By this method the plague may be remedied and valuable plants saved that otherwise would prove a total loss.

**GOOD LAYERS.**—To make your fowls lay well in cold weather, keep them warmly housed. Do not let them out in cold rains and sleet. Feed them regularly—give them cooked corn meal at noon, and always have water within their reach. Fresh meat or scraps should be given weekly.—*New Yorker.*

## The Righteous Dead.

**REV. GEORGE WINGATE.**—This promising young man—a member of the Maine Conference—has suddenly fallen asleep in Jesus, after a short, but useful ministerial career.

Bro. Wingate was born in Great Falls, N. H., July 24, 1837. At the early age of 12 years he was converted, under the labors of Rev. James Pike, and connected himself with the High Street M. E. Church, of Great Falls. The thoroughness of his conversion was demonstrated by a consistent and constant Christian life. Soon after yielding his heart to God, he was deeply impressed that he ought to prepare to preach the Gospel. He resisted the impression until he felt that to refuse longer was impugning his soul's salvation, when he accepted the call of God, and soon entered upon, and pursued his preparatory studies, first in the N. H. Conference Seminary, and then at Fort Ward Institute, N. Y. When about 21 years old, he entered the Troy University, and graduated with honor, receiving a diploma from the Troy and Wesleyan Universities—the one having been absorbed by the other.

In the spring of 1858 he joined the Maine Conference, and was in due time received into full connection, and ordained. In six years he had received, and filled with great acceptability, the following appointments: Keenebunkport, Oxford, Farmington, and Strong. While at Farmington, he was married to Miss Mary E. Bancroft. Here, with a constitution impaired by stern efforts to secure an education, together with the work he was performing on a responsible charge, he found his physical strength giving way, and by the advice of his physician, he had purposed to rest awhile. But at the Conference, there being a scarcity of men to supply the work, he was persuaded to forego his intention, to take an easy charge, and was appointed to Strong. He was, however, only able to preach about half of the time during the year. At the last Conference, at Saco, he was clearly at all that he ought to be relieved entirely from pastoral care, and was accordingly granted a superannuated relation, without an appointment. During the last summer, he journeyed here and there for his health, and seemed considerably improved, in some respects. Last autumn, he returned to the home of his childhood, to spend the winter. Desirous of occupying his mind, he took charge of a small and easy school, near his home. On the Sabbath of Nov. 25, Bro. Wingate attended church all day, entering with unusual interest into the service. On returning home in the afternoon, he was seized with acute pain, resulting from inward inflammation. Six days he struggled with the disease, but to no purpose; until at length exhausted nature yielded the contest; and on Saturday evening, Dec. 4, he passed away from labor to a glorious reward. During his sickness, he was spoken to in reference to his condition and prospects, when he declared himself ready to go, if it was the Lord's will, but expressed the earnest hope that if he was raised up, he might be permitted to preach the Gospel.

This has passed away a good man, and faithful, in all the relations of life. His loss will be deeply felt in every circle in which he moved; but none will miss him so much as his afflicted wife and his twin children, orphaned. His funeral sermon was preached in the High Street M. E. Church, at Great Falls, by Rev. George Webber, D. D., of the Maine Conference.

CHAS. U. DUNNING.

**REV. CHAS. A. PERHAM** died, in Tilton, N. H., Sept. 1, 1869, aged 10 years and 10 months.

Bro. Perham was the only son of Rev. E. G. Perham, of Salem, N. H., and formerly a member of the N. H. Conference. From earliest childhood, he exhibited a strong fondness for books and study, and also strong religious inclinations, with capacity to inquire into, and understand the Holy Scriptures. He entered the N. H. Conference Seminary some two years before his death, probably with a view only to fit himself for teaching common schools, or for business. But he soon evinced such rare capacity of scholarship and success, that he was encouraged by his friends to enter college. In this plan, he was liberally aided by the late lamented and beloved Bro. Wm. W. Freese, of this town.

Eight or nine weeks before his death, he graduated at the Seminary, at the head of his class, in perfect health, and with all his arrangements to enter the Wesleyan University, in September. But he was seized with a typhoid fever, and before the college year opened at Middletown, he carried a lifeless form to the grave, followed by the Faculty and students of the Seminary, and citizens of this place, all sharing the sorrow and disappointment of afflicted parents and friends. He had received license to preach, and a few times had preached, on the Sabbath, to the surprise and delight of his hearers.

He was a young man of rare ability, good habits, good manners, and he promised much for the Church and the world. Though we are all disappointed in our high hopes from him for the Church below, yet we do not feel that his worth or culture are lost, when transferred to a higher and more exalted sphere of exertions. His Christian life and experiences were uniform, and worthy of imitation. During his severe illness, he showed great Christian composure and peacefulness, while death was approaching, expressing a high and holy trust and joy in his Redeemer. Lovely in life, he is tenderly cherished in death.

L. D. BARROWS.

Tilton, N. H., Jan. 6, 1870.

**JOHN B. SHEPARD**, of Salem, Mass., died Dec. 4, 1869. The following sketch is well authenticated. It has some remarkable features.

Mr. John B. Shepard was born in Glimanston, N. H., June 21, 1816. He moved to Salem, Mass., in 1846, commencing mercantile business with his brother, Samuel D. Shepard. From that time to the present, they have been successful, honored, and respected merchants. He experienced religion, and joined the Congregationalist Church at Salem. He was a respected, faithful, and beloved member to the day of his death. On Thursday, Dec. 2, he was taken with convulsions, writhing in agony. So great was his torture, they were obliged to hold him upon the bed. This, however, did not last long; he became quiet, and lay so most of the time till evening. In the evening, he called all his family and dear ones around him, to bid them all good-by, taking each by the hand separately, exhorting them to seek and serve the Saviour, and meet him in heaven, closing with a blessing upon each.

After parting with his family, and closing with prayer, he said, "Now I am done with earth; I am prepared to go to the heaven of rest, peace, and happiness forever; I closed my eyes, as though he would have nothing step in between him and the Father, and then he said, 'I am done with earth, I am glad you have come,' and then commenced relating to us what he saw in vision. 'It is beautiful, beautiful; I can't tell you how beautiful, but they have golden hair, black eyes, white wings; they are marching to and fro, singing the praises of God. O, how lovely! They are coming; they are coming; they come.' He joined with them, saying, 'Glorious! Glorious! They are coming, and the Lamb forever.' He repeated again, 'O how beautiful, beautiful!' Here the playful smile upon his features betokened that he saw something new, in his vision. He soon said, 'The little ones, the little ones are moving round.' His daughter asked him if he could see Caddie (her sister, that died in childhood, some sixteen years ago). 'Yes,' he said, 'I can see Caddie.' She then asked to him if he could see her mother. He said, 'Yes.' 'I mean my own mother,' thinking he might understand her to mean her mother-in-law, who was with them at his bedside. 'Yes,' he says, 'I see your mother.' Here his vision closed. He struggled in a spasm, for a short time, perfectly conscious, saying, 'Hold me, hold me,' as though he feared he

would lose sight of the precious vision. They did so; and soon he became calm again, and wanted all of them to take hold of his hands at once. They did so. He then addressed them in a body, exhorting all, as he did each one separately, before, to seek Christ, be faithful in his service, and meet him in heaven. After this, he wanted all to approach him separately, and kiss him. He continued thus calm till Saturday morning, at fifteen minutes before 10 o'clock, when he breathed his last, as peaceful as though he was going to sleep; not a struggle.

Wm. S. GOODWIN, esq., passed peacefully to his rest and reward, Jan. 3, 1870, aged 45 years.

For several years Bro. Goodwin was a member of the Park Street M. E. Church, in this city; but upon the organization of the Main Street Church, in 1867, he heartily joined his interests with the new society. He was the first appointed steward and recording steward of this church. He took a deep interest in this new enterprise of the Church of his choice, and gave it at once his cultivated and useful services. But bronchial disease had secured a relentless hold upon his delicate frame and he had but brief opportunities to serve the Church. Though his hopefulness and indomitable purpose kept death at bay for two years, so that he went daily to his office, yet he and his friends knew that he must fall soon, in the unequal contest. He had been first agent, then general agent of the Connecticut Mutual Life Insurance Co. for twenty years. He was a gentleman, in every respect—gentle, cultivated, charitable, Christian. He filled every position with dignity, and discharged every trust with conscientious fidelity. He was a prominent Mason; and at his funeral, as that large body of strong men, of all denominations, was suffused in tears, and shook with deep emotion, and said, "Behold how they loved him!" He was in the most delicate of health, and for the last few weeks—quite on the Doan's Mountains—comforting his wife and two daughters with the precious promises of Jesus, and preparing them for their irreparable loss. Few men depart this life as Wm. S. Goodwin did, without one person, perhaps, in the wide world to cast a hostile stone on his peaceful grave. J. O. PARK. Worcester, Jan. 5, 1870.

**WILLIAM DURHAM**, formerly of Belfast, Me., died in Chelsea, at the house of his son, Dec. 5, aged 71 years.

At the time of his death he was a member of the Summerfield Church, in Brooklyn, N. Y., having removed his relation from the Bellingham Church, Chelsea, in the fall of 1868. Bro. Durham was converted when a young man, at a time when there were very few Methodist people in the region of country where he lived. He immediately connected himself with the Church at Belfast, and, for years, was one of the most zealous and faithful laborers in the Master's Vineyard. Later in life he received a local preacher's license, and was the means of greatly advancing the cause of Christ, and through his instrumentality many found salvation. In a single revival, under his labors, in the town of Freedom, Me., four young men were converted, who afterwards became ministers of the Gospel. The last ten years of Bro. Durham's life, for the most part, has been spent in Chelsea and Brooklyn, N. Y., where, by his blameless and holy life, and Christlike example, he has exercised a most salutary influence, and embalmed his memory in the hearts of many loving friends. When death came, it found our brother ready; and though his sickness was long and painful, yet he never murmured, but, superior to pain, he rejoiced in God as his earthly tabernacle moved, and at the close committed his soul to Jesus, in triumphant anticipation of the hour when eternal victory over death is to be given to the saints of God, in the morning of the resurrection.

Sister ANN LUCHE, of Cutler, was born in Pembroke, Me., Feb. 14, 1797; married in 1814. In the year 1821, under the united labors of Fathers Eaton and Ayer, she sought and obtained an evidence of sins forgiven. She soon after connected herself with the M. E. Church, of which she was a consistent and active member for more than twenty years. She was ever a zealous believer in the doctrine of holiness, as taught by the fathers, and under the labors of Bro. N. Whitney, in 1837 or 1838, she experienced the blessing, in its fullness. After a useful and devoted Christian life, she went to "home," Dec. 22, 1869. Thus the veterans "drop out here, to answer the roll-call they die well." Sweet the rest after the weary march; bright the crown, after the cross. Thus calmly dropped our aged sister and friend into the arms of her Saviour. "I shall soon be at rest," the last words of earth. B.

**ALMIRA FOWLER**, a very worthy and devoted member of the Methodist Episcopal Church, in Dorchester, died Nov. 24, aged 28 years.

Sister Fowler was, for a number of years, a valuable and successful teacher in the public schools of Dorchester, where she won for herself the esteem of all. During the pastorate of F. A. Mudge, she embraced religion, and united with the M. E. Church, where her memory lingers like precious ointment poured forth. Her last sickness was such, that she could not communicate her feelings to her friends; yet such was her life, that all felt confident of her safety in the "house not made with hands, eternal in the heavens." N. B. J.

Died, in New Vineyard, Me., Oct. 29, MARY, widow of the late Rev. Howard Winslow, and my own dear mother, in hope of a better life, aged 89 years and 6 months.

The subject of this notice experienced religion some fifty-five years since, and, with her companion, united with the M. E. Church, where she remained a worthy member until released, by death, to join the Church triumphant. She was one of the early settlers of the town in which she died, and nobly encountered the privation and toil incident to pioneer life. Her companion, for more than forty years, was a preacher in the M. E. Church. She was a helpmeet to him, in his ministerial labors; and with Christian seal and fortitude, endured the labor and responsibility so intimately connected with the life of a minister's wife. Her last sickness was protracted and very distressing, but she was patient and peaceful, looking forward with hope, and desiring to depart and be with Christ. E. WINSLOW.

**Mrs. SARAH SPAULDING** died in Centreville, R. I., Nov. 15, 1869, aged 81 years.

The deceased gave her heart to the Saviour, and her name to the Methodist Society, in early life. Through a long period of sixty-one years, she maintained her relation to the Church of her early choice, ever manifesting an interest in its welfare, and enjoying the esteem of those associated with her. She possessed an unusually vigorous mind, and excellent practical judgment. Her religious experience was marked by a clear understanding, a steadfast purpose, and an upright life. During the last weeks of life, her sufferings were intense, but were borne without questioning Divine goodness. In them, she seemed to ripen for the garner of the Lord. Centreville, Jan. 1, 1870. J. T. BENTON.

At the Boston Preachers' Meeting, held Nov. 14, 1869, the following resolution was offered by Rev. L. B. TRAYNER, D. D.:—  
Resolved, That we have heard, with deep emotion, of the severe bereavement of our brother, Rev. C. L. BARTMAN, in the death of his beloved wife, who departed this life on the evening of the 12th inst., and we hereby tender to him our heartfelt sympathy.

T. J. ABBOTT, Secretary.

Died, in Norway, Me., Dec. 4, 1869, Mrs. BETSEY FROST, aged 80 years and 9 months.

Many years ago Sister Frost obtained a hope in Christ, and connected herself with the M. E. Church. Years of feeble health did not shake her confidence in the Saviour, but when death came, he found her ready; and we doubt not she has entered into the rest that awaits the faithful of God. May God bless the friends who remain, and enable them to meet her in glory. O. F. COBB.

South Paris, Dec. 15, 1869.

**Mrs. LOUISE A. PERKINS** departed this life, Dec. 8, in Keene, N. H., aged 31 years.

Her disease was consumption. During her illness, she was remarkably patient, cheerful, and resigned. She died in peace. Sister Perkins possessed many amiable traits of character, and endeared herself to a large circle of friends. While in health she was one of our most active, devoted, and beloved members. She was, from a child, a choice flower, tenderly reared by kind hands, and at the age of 14 years, made a public profession of her faith in Christ, under the labors of Rev. J. J. P. Colver, and united with the Church Street Society, in Boston, where she then resided. She will be remembered as Miss Louise A. Holmes. Eight years ago she removed to this place, and was married to Mr. J. B., son of Capt. Knowlton. By his sudden death, she was left a widow. One year ago, she became the wife of Bro. E. W. Perkins. O. M. DUNBAR.

Keene, N. H., Dec. 20, 1869.

**FRANK HASTINGS**, widow of Royal Hastings, died in Palmer, Sept. 17, 1869, aged 70 years.

Sister Hastings sought and found the Saviour when 20 years of age. With her husband, she converted in the same revival, and she joined the first class formed at South Belchertown. For fifty years she was a devoted, faithful member of the Church of Christ. She delighted in the study of God's Word. Prayer was ever a means of spiritual growth. In Christ she had hope of eternal life. To her children and the Church, her memory is precious.

BENJAMIN F. ABBOTT was born in Osmunee, N. H., July 27, 1808; died Sept. 3, 1869.

He experienced religion at Great Falls, in 1829, and soon after joined the M. E. Church. About ten years ago, he became connected with the Church of Tuftonboro' and Wolfboro' Circuit, with which he remained till the organization of the Moultonville Society, which he joined, and in which he died. He was a whole-souled and earnest Methodist. For years he had only discharged the duties of class-leader, with much success. He departed in peace. M. SHEPARD.



## CONTENTS OF NO. III.

Editorial Paragraphs	25
ORIGINAL AND SELECTED PAPERS.—The Patriarch's Parting Hour (poem), by Rev. E. S. Best; Pictures and Portraits of Southern Slavery; Woman's Place, by Rev. Dr. Newhall; Paul	26
Colored Senators in Virginia; The Spoken Word; The Old Fashioned Choir; The Rechabites and the Fulfillment of Prophecy; The World Coming Together; Faith in Life, Death, Eternity; A Degraded Peasantry; Woman's Right to Vote; Don't be Laughed out of Your Money	27
FOR THE CHILDREN.—The Well of Sychar; The Rapids; Bible Questions; Jesus Come Save Me; The Shield of Faith; How Long. FROM HERE AND THERE	28
CORRESPONDENCE.—Providence Jottings; New Hampshire Gleanings	29
EDITORIAL.—What Mrs. Stowe Proves	30
The Messages of Two Prohibition Governors; The Bishops under the Rod	31
The New Maine Wesleyan Seminary; To the Methodists of Maine; Items; Personal; Methodist Church;—Massachusetts; Maine; South Carolina	32
Pennsylvania; From Canada; Meeting of the Book Committee; Peter Cartwright; Milan and Berlin; Current Notes	33
THE CHRISTIAN WORLD.—Mission Field; General Intelligence—Episcopal; Presbyterian; Jews. OUR SOCIAL MEETING	34
THE FARM AND GARDEN. THE RIGHTeous DEAD	35
SECULAR WORLD.—Review of the Week; News Notes; Gossipographs; From the Papers; Commercial; Markets; Marriages; Deaths; Church Register	36

## The Secular World.

## REVIEW OF THE WEEK.

Both branches of the Massachusetts Legislature agreed on a joint rule by which any proposition for new private legislation, presented more than forty days from the beginning of the session, shall be referred to the next General Court, and the obstacles thrown in the way of a suspension of this rule, are almost insuperable.

The Georgia Legislature met on the 10th, but had not been long in session before trouble commenced in regard to administering the oath of qualification. Pistols were produced, and for a time, a fearful scene appeared to be near at hand; but by the courage and coolness of the President of the House, Hon. A. L. Harris, order was restored, and the business proceeded with.

In the United States Senate the past week, there was an animated debate on the admission of Virginia, Mr. Trumbull making an earnest appeal in favor of the measure. During the debate there was a sharp passage at words between Mr. Trumbull and Mr. Sumner. Mr. Drake's amendment to deprive the State of representation, and remand it to its present condition, in the event of the Legislature rescinding the ratification of the 15th Amendment, came up, and being voted upon, was defeated by a large majority.

The organization of the Georgia Legislature has given rise to new and serious complications. It is asserted, on the one hand, that Democrats have committed perjury, in order to take their seats and control the State Government, and on the other, that Governor Bullock is brewing the trouble, in order that he may get in a sufficient number of his own partisans to secure his election to the United States Senate. The President has instructed General Terry to act cautiously, but with vigor and decision, exercising his own discretion.

The telegraph operators' strike is not yet ended, and now the letter-carriers of the country are organizing a movement to get an increase of salary.

The 15th Amendment was ratified by the Senate of Minnesota on the 12th, by a party vote—16 to 12.

The bill to admit Virginia was passed in the House of Representatives on the 14th by a vote of 143 yeas and 40 nays. The discussion was quite animated all through. In the Senate the vote was to be taken on the 17th.

On Thursday last, parties interested in the removal of the national capital to the Mississippi Valley, held a meeting in St. Louis, and resolved to ask the State legislatures to memorialize Congress concerning the matter.

The California Senate has adjourned without voting on the ratification of the Constitutional Amendment.

It is believed probable, that the Government estimates for the ensuing year will be much reduced.

Mr. John Bright has recently made a great speech at Birmingham, in which he drew a flattering picture of the prospects of Ireland's future. He said he didn't expect that country could be made a paradise, but it could be greatly improved. "If," said he, "we can suppress conspiracy, banish agrarian crime, unbar the prisons, reduce the martial force, and make Ireland as tranquil as England and Scotland, something will be done to justify our statesmanship." Alas, — If! His remarks on free trade were good and sound, and he eloquently showed

that the reciprocity between England and France had contributed immensely towards establishing peace and confidence between the two nations. "Mr. Cobden had proved his creed that every step towards free trade is a stride toward universal peace." "It is probable that before another general election, every voter in the United Kingdom will have the shelter of the ballot." Another approximation toward Paradise. Mr. Bright spoke well for temperance and other social reforms, and concluded by assuring his constituents that "it is only by the combination of a wise government with a virtuous people that we may hope to make some steps towards that blessed time when there shall be no longer complaining in our streets."

A most unfortunate affair occurred in Paris, Monday afternoon, 10th inst., which, just at this juncture, may prove a match to kindle all Europe. The telegraph informs us that at the time stated M. M. Fonvielle and Victor Noir, of the editorial staff of the *Marseillaise* (Rochefort's journal), proceeded to the residence of Pierre Bonaparte, as seconds in the contemplated duel between the Prince and Pascal Grousset, an editor of that paper. They had an interview with the Prince, during which an altercation took place. The Prince became enraged, and seizing a revolver, fired twice upon his visitors. One of the shots took effect in the body of Noir, killing him instantly. Prince Bonaparte delivered himself up to the authorities. Next day, Ollivier, with the approval of the Emperor, ordered the arrest of Pierre Bonaparte, who previously surrendered himself. A judicial investigation into the case was commenced. The *Constitutionnel* says:—Pierre Bonaparte wrote a letter to M. Rochefort, reproaching him for a personal insult contained in an article in his journal, the *Marseillaise*. Messieurs Noir and Fonvielle visited Pierre at the instance of Grousset, who signed the article. During the interview Noir struck Pierre Bonaparte in the face, whilst M. Fonvielle drew a revolver. Pierre then shot Noir dead.

When the thing became known, intense excitement ensued. It was discussed warmly in the Corps Legislatif on the 11th, when Rochefort spoke of it in the most bitter and inflammatory terms, indirectly saying that Noir was one of the people, and the people should judge his murderer, who, though cousin to the Emperor, must not be allowed to escape. M. Ollivier, in reply, promised that they should have justice. In the course of his speech, he used these words:—"We are justice, law, and moderation. If you force us, we will be power."

At 2 o'clock of the same day, the office of the *Marseillaise* was seized by order of the government. The funeral of Noir took place on the 12th, and was attended by 100,000 of the rabble, singing the Marseillaise hymn, and shouting "Vive la Republique." By the judicious management of the military and the police, there was no disturbance. Rochefort has been arrested for his inflammatory language, and the *Rappel* newspaper seized by the police. Pierre Bonaparte is the son of Lucien, and is about fifty years of age.

It is said that M. Ollivier, on horseback, directed the movements of the troops in dispersing the crowd which gathered around Rochefort. Ollivier is determined to hold the radical element in check, by force if necessary. On the 13th the Emperor reviewed the troops, and was received with the most enthusiastic plaudits and cries of "Vive l'Empereur!" The city soon became all tranquil, and for the present, things have settled into their proper places. Ledru Rollin will soon return to France.

Garibaldi passed through Paris on the 14th, on his way to London.

It is said that the Pope is somewhat chagrined at the drift of the Ecumenical Council, and that he will dissolve that body before midsummer. We fear, or rather hope, the days of Ecumenical Councils will be at an end with the end of this one. The dry leaves can never again be animated. Adios!

The Congressional Temperance Society held a meeting, on the 15th, at the Metropolitan Methodist Church, Washington. The house was densely crowded with ladies and gentlemen. Senator Wilson, the President of the Society, read the following recommendation:—

"Believing that the habitual use of intoxicating liquors as a beverage causes poverty, suffering, and crime; that there is safety alone in total abstinence; and that personal pledges and cooperative efforts tend to secure and maintain such abstinence the Congressional Temperance Society suggests and recommends to the ministers and the churches, to all temperance organizations, and to the humane, philanthropic, and patriotic throughout the land, to hold simultaneous meetings in their several townships and city wards on the 22d of February next, the birthday of Washington, and to unite in the organization of union temperance societies based on the simple pledge of total abstinence from all that intoxicates, and to adopt practical measures to have such pledges presented to every man, woman, and child over ten years of age. There are millions of members of Christian churches, millions of children in the Sabbath and public schools, and millions of others, who, it is believed, might be persuaded to pledge their faith, truth, and honor to wholly abstain from the use of intoxicating drinks, and this society believes that if a concerted, vigorous, and persistent effort were made, one fourth, if not one third, of the nation would in a few months be thus pledged and enrolled."

Senators Pomeroy, of Kansas, Willey, of West Virginia, Patterson, of New Hampshire, and Buckingham, of Connecticut; and Representatives Whittemore, of South Carolina, and Perry, of Michigan; and Vice-President Colfax, addressed the meeting. Senator Wilson said it was proposed to hold meetings every two weeks during the session of Congress, if churches could be procured for that purpose.

Mississippi has ratified the 14th and 15th Amendments. Kansas and Ohio have also come into line.

One branch of the California Legislature held a Sunday session, when they repealed the law prohibiting Sunday theatricals. The next step is to abolish Sunday. Are we progressing?

The Ecumenical Council held a Sunday session on the 16th, which lasted four hours. One of the oldest legates complained that many of the speeches were too long, and that the delegates failed to keep the secrets of the Council. It is reported that the great majority is in favor of infallibility.

Advices from Portugal confirm the reported defeat of Lopez. Advices from Paris deny it, and assert that he is in the Great Cordilleras, with an army of 8,000 men.

NEWS NOTES.—Three children recently lost, were found starved to death in the woods of New Jersey last week. —The *London Morning Post* thinks an intercolonial railway will alone save British Columbia from annexation. —Up to the end of December, there was no snow in Newfoundland this winter. —The telegraphers' strike has ended in Boston. The vacancies were too readily supplied by outsiders. —The Emperor of France is soon to declare a general amnesty, which will include Giego and the other conspirators against his life. —There are nearly 14,000 Spanish troops in Havana. —The rice-planters of the Sandwich Islands have been vanquished by rats. —It is said Goldwin Smith is dissatisfied, and will go back to England. What did he expect?

## GOSSIPGRAPHS.

—It is all right. Mr. Dickens has explained himself. Now all can breathe easy. He said something a few months ago about his confidence in people governed and non-confidence in people governing, or something to that effect. It was supposed he was no friend to the people. He has made another speech now, in which he says that his confidence is all bestowed upon people with a big P. Good; but how about all those that haven't got a P in their names?

—It is said the petrified giant manufacturers are clamoring for protection. So do all giant humbugs.

—Quite a romantic incident recently occurred at the court of the ex-Queen Isabella. One of the maids of honor, a young girl of great beauty, lost a portemonnaie containing 800 francs, which was brought to the Queen a few days afterwards by a young and handsome peasant. Nothing was missing, and the Queen asked the lad what reward he wanted for his honesty. The young fellow had observed the fair owner of the portemonnaie, and her great joy at its recovery, and made bold to say, "I want no reward but one kiss from that young lady." Her Majesty smiled, and turning to the young girl, said: "Will you grant his request, Carmen?" Carmen hesitated for a moment, but finally she resolutely went up to the young lad, and, throwing her arms around his neck, kissed him three times, amidst the general laughter and applause of the assembled company.

—Says the *Western Monthly*. "We have received and read *The New and the Old*, the latest born of the magazines. We salute it in the language of the response of the Witches to the invocation of Macbeth:

"1st Witch—'All Hail!'"

"2d Witch—'All Hail!'"

"3d Witch—'All Hail!'"

"It will have to encounter the keen rivalry of the *Atlantic and Galaxy*, but we trust that it will prove 'Greater than both, by the all-Hail hereafter.'"

—A suit for slander, instituted by Mrs. Mary Ann Rivers against her father, Henry G. Ricker of Livingston, N. Y., before Judge Hogeboom at Hudson, terminated by the jury bringing in a verdict of \$35,000 damages for the plaintiff.

A poor woman of the name of Riley was murdered by a man in Boston, a few days ago, in a quarrel about five cents. They were all more or less drunk.

—People are beginning to hunt up their ancestors and are ambitious to display their "arms." This is a commendable notion, and may lead to good. We notice in the windows of De Vries's and Child's picture galleries, two of Mr. Ruisbeck's armorial panels, which are perfect of the kind, and very pretty ornaments.

—"I resolved, in 1824, 46 years ago come New Year's day," says Greeley, "that I would never drink another drop of liquor, and I have stuck to it and have not drank a drop since; and I have got to be tolerably well off, and shall come out all right if borrowers will only let me alone."

—The absolute unnecessary waste in an American gentleman's kitchen would keep two French families, comfortably. In some, it already keeps three or four Irish ones, remarks an exchange.

—This advertisement lately appeared in a London paper: "Wanted, by a father, a school, where his son may receive an education to fit him for a manly and useful life, without any humbug as to nations dead and buried thousands of years ago."

—Ex-President Fillmore entered his seventieth year last Friday.

—Virginia has lost 30,000 negroes since the war.

—Alpine, California, has actually advertised for a lawyer—"a young, energetic fellow."

—W. H. Russell calculates that the bishops now assembled at the Ecumenical Council will die at the rate of one a fortnight.

—Seventeen bridesmaids, four clergymen, and three bands of music managed to marry a pair in England, not long since.

—A North Brookfield man tied his horse's head and tail together, and drove it in a circle to cure it of balking. In one minute the animal's spirits were entirely broken, and so was its neck, from running against a post.

—A Florida paper reports that a steamer, with an exploring party, has ascended the St. John's River 150 miles further than ever before accomplished. The lakes through which they passed are said to be indescribably beautiful, and the country more diversified than lower down the river.

—The current derivation and meaning of the words "Holy Grail" are contradicted by Sir George Bowyer in a London paper. He says that "the true interpretation of the word 'Sangreal' in the original legend is not 'Holy Grail, but *sang real*, that is to say, *real blood*, meaning the Real Blood in the Sacrament of the Altar."

—Eggs are only sixpence a dozen in Augusta, Ga., and the hens contemplate a strike.

—Gen. Robert E. Lee will, it is said, attend the Peabody funeral.

—Petroleum has been discovered in the Caucasus, on the east of the Caspian, and "the American method" of boring for it has been adopted with great success.

—Kitchen girls now call themselves "ladies of the lower parlor."

## FROM THE NEWSPAPERS.

Capt. Hall, the Arctic explorer, has received a letter from the Secretary of the Bremen Committee on the German Polar expedition, which sailed in June, 1880, from which it appears that the ship are provisioned for two years. Their plan is to reach the eastern coast of Greenland this year, and during the next summer to go as far north as possible, either by land or water. The ships were seen last on the 1st of August, in latitude 73 north, and longitude 16 west from Greenwich. According to the account received from whalers cruising in these regions, there is reason to believe the ships will have succeeded in piercing the ice floes which surround the eastern coast of Greenland, so that after wintering, the expedition might have a good chance of exploring these unknown regions further north than has ever been reached by any one before.

A Texas paper prints the following song of the Cherokees:—

"We are coming, Father Koopmanschap,  
One hundred million strong;  
We will bear each man a rice bag,  
And each will beat a gong;  
We will drive the Spaniards flying,  
Before our moon-eyed hosts,  
And whip the poor white trash, sir;  
From out these golden coasts;  
Then we'll take this mighty nation  
And sell it for a song;  
For we're coming, Father Koopmanschap,  
One hundred million strong."

## Commercial.

## BOSTON MARKETS.

## WHOLESALE PRICES.

THURSDAY, Jan. 19, 1870.

Gold.—\$121.  
Flour.—Superfine, \$4.25 to 4.75; extra, \$5.75 to 6; Michigan, \$7.00 to 8.00; St. Louis, \$7 to 10.00.  
New Corn.—\$1.00 to 1.10; mixed, \$1.10 to \$1.13; yellow, \$1.12 to 1.20.  
Oats.—\$2 to 70c.  
Rye.—Old, \$1.15 to 1.20.  
Seed.—Timothy Herds Grass, \$4.75; Red Top, \$3.50 to 3.75 per sack; R. I. Best, \$2.50 to 3.00 per bushel; Clover, 14 to 15c. per lb.  
Apples.—Per barrel, \$4.00 to 5.00.  
Onions.—\$4.75 to 5.00 per barrel.  
Potatoes.—\$3.00 to 3.50; Large, 18 to 19c.; Small, 15c.  
Butter.—34 to 35c.; choice Dairies, 38 to 39c.  
Cheese.—Factory, 17 to 18c.; Dairy, 16 to 17c.  
Beans.—Extra No. 1, \$3.50; common, \$2.50 per bush.  
Rice.—42 to 45c.  
Dried Apples.—(Southern), 31 to 34c.  
Hay.—\$16.00 to 24.00 per ton; per cargo, \$24.00 to 25.00 per ton per car load.  
Potatoes.—\$2.25 to 2.50, per barrel.  
Peas.—\$12.00 to \$20.00 per barrel.  
Crabapples.—\$10.00 to \$12.00 per barrel.  
Fruit Oranges.—\$2.50 per box.  
Squashes.—Marrow, \$2.50 to \$3.00 per cwt.; Hubbard, \$3.00 to \$3.50 per cwt.  
Cabbages.—\$1.50 per barrel.  
Beets.—\$1.25 per bbl.  
Cauliflowers.—\$1.25 per bbl.  
Remarks.—Flour is without change, with a firmer feeling. The call for New Corn has improved, and with increased receipts prices are 5c. per bushel lower. Old



# ZION'S HERALD.

Corn remains unchanged. Oats have dropped 5c., and Old Rye, outside figure \$1.20 instead of \$1.25. Seeds quiet, and unchanged. A fair trade in Apples. Pork, Lard, and Hams unchanged. Butter dull, at 1 to 2c. lb. lower. Cheese firm and unchanged. Beans very dull. Eggs unchanged.

## BOSTON KITCHEN MARKET.

[Reported for Friday, Jan. 14, 1870.]

The market is in a thriving condition. Thursday is generally considered the active day during the week, as a large portion of the foreign population exclude meats of all kinds from their table on Friday.

**FRESH MEATS.**—Butchers this week have been busy at slaughter-houses; their wagons have been since market-day loaded down with prime meats, early in the morning, directing their course towards Quincy and Faneuil Hall markets. Stalls are displaying their fine cuts, roasting pieces, etc. Prices are as follows: Sirloin and Rump Steak, 30-35c. lb. Round Steak, 25-30c. lb. Rib Roast, 25-30c. Chunks, etc., 12-15c. Tripe, 10c. lb. Beef Liver, 10c. lb. Mutton legs, 14-20c. lb. Extra legs, 25c. lb. Fore quarter, 8-15c. Hind q., 12-15c. Loin, 12-15c. lb. Beef Tongues, 17-18c. lb.

**PORK, ETC.**—A continuation of warm weather will very likely reduce prices of Pork somewhat. Fresh Ribs are cut at 15c. lb., with the exception of some very choice that command 16c. lb. Clear salt strips of Pork, 19-20c. lb. Whole Hams, 18c. lb. Corned Shoulders, 13c. Briskets, 17c. Smoked Shoulders, 15c. Smoked Ribs, 10-13c. Smoked Beef, 25-30c. Corned Beef, 12-15c. Fresh Ribs, 15c. Choice, 16c. Pork Tongues, 9-10c. Sausages, 16c. Bologna, 15c. Lard in pall or tub, 19-20c. Leaf Lard, 15c. Pig's feet, 10c. lb. Keg, \$2.25-\$2.50. Hog's Head Cheese, 14c. lb.

**POULTRY, GAME, FOWL, ETC.**—The market this week has not been overstocked; still the supply from the West and East arrives quite freely. A slight advance is made on live poultry, especially young chickens. There is only a moderate supply of Game Fowl. Venison is not very plenty, and a slight advance is noticed. Turkeys, 25 to 30c. lb. There were last night a few choice R. I. Turkeys, at 35c. lb. Spring Chickens, 25-30c. lb. Young Chickens that have not been from 30c. lb. Fowl, 15-20c. lb. Common Geese, 12-20c. Mandrill Geese, 25-30c. lb. Grouse, \$1.25 per pair. Partridge, \$1.25 per pair. Venison Saddle, 20-25c. lb. Whole Deer, 12-15c. lb. Squirrels, 15c. each. Large Rabbits, 40-75c. pair. Light do., 50c. pr. Coons, \$2.50-\$2.75 each.

**DAIRY.**—Receipts of fresh Eggs are daily increasing. The continued warm weather is helping the market in this respect. Prices have dropped some 5c. per dozen, and inclined downwards. Good, straight, all right lots of Butter. Choice dairies remain firm at last quotations. Best Lump, 40-50c. lb. Second Grade, 42-45c. Best Tub, 40-45c. Second Grade, 38-40c. Fresh Cows Eggs, 44-45c. do. Lined, 42-45c.

**FRESH FRUITS AND VEGETABLES.**—Apples are beginning to soften. Prices as yet are not affected, only slightly at wholesale. Sweet Potatoes came in freely in last steamer, of good quality. During the fall, good lots were held back, which are now showing themselves, at moderate prices, 6c. lb. Eating Apples, 60-70c. peck. Cooking do., 40-50c. pk. Pine-apples, 50-60c. each. Best Potatoes, 90c-\$1.00 bushel, or 25c. per peck. Fresh Tomatoes 75c. dozen. Fresh Radishes, 10c. bunch. Horse Radish, 15c. bottle. Cranberries, \$1.00-\$1.25 peck, or 10c. quart. Oranges, 20-50c. dozen. Lemons, 20-35c. doz. Onions, 50-60c. peck. Celery, 8-30c. per root. New Cider, 30-40c. gallon. Pickles, 60-65c. gall. Pickled Limes, 50c.-55c. gall. Marrow Squash, 3c. lb. Hubbard, 3 1/2c. lb. Beets, 25c. pk. Turnips, 25c. pk. Carrots, 25c. peck. Cocoanuts, 10-12c. each. Cabbage, 10-12c. each.

**FRESH FISH, ETC.**—For a variety there are a few fresh Rhad in market, that weigh about 2 lbs. each, selling at \$1.00 each. Fresh Brims noticed at 8c. lb. A fair trade. No Pickled or fresh Mackerel in market. Smelts, 20c. lb. Lobsters, 8-10c. lb. Cod, 8c. lb. Haddock, 7-10c. lb. Halibut, 25c. lb. Cusk, 8c. lb. Clams, solid, 25c. qt. Quahaugs, 50c. qt. Oysters, \$1.50 gall. Scallops, 40c. qt. Smoked and Pickled Herring, 30-40c. dozen.

The above report is corrected each Monday, Wednesday, and Friday, and can be relied upon.

## The Markets.

### CAMBRIDGE MARKET.

**CATTLE.**—The demand for Northern Cattle this week is good. The different trains of Live Stock, with the exception of the Passumpsic and Montreal, over the Lowell Road, with a freight of over 1,000 Sheep, and 157 head of Cattle, all from New Hampshire, arrived in good season, with a fair show of buyers, rather anxious to buy. One bunch of 100 Canada Cattle, mostly likely Steers, with a few Oxen, fell into the hands of Western dealers, to be sold again at Brighton. Some other lots of less number went the same way. The increased call has been promptly met by dealers, but not more than was actually needed for the next six days. Prices have remained unchanged.

**SHEEP AND LAMBS.**—The best lots at market ranged at \$3 1/2c. lb. The trade was hardly as spirited as last week, but still sales were mostly effected during the early forenoon of Tuesday. Some fine Canada Sheep, by J. McFarland, averaged 108 lbs., at 8c. per lb. The call for Mutton during the week was active.

### BRIGHTON MARKET.

Nearly three times the number of Cattle from the West, with about 500 Eastern Beef Cattle. The Cattle trade was very fair. Prices were rather uneven, but as near as we could judge, there is no advance to note. Very fine Cattle were sold at \$18 per cwt. A few head choice Steers, at \$13.50-\$14.75 per cwt. The present want is now supplied, and if next week's supply does not exceed this week, there may be expected a good market.

**SWINE.**—Receipts, 3,900. All Western, handled by Brighton butchers on commission. A lot of 850, by E. Farrell, cost 61¢ to 75¢ per lb.

## CAMBRIDGE AND BRIGHTON LIVE STOCK MARKET.

Reported for Zion's Herald, by GEORGE J. FOX, for the week ending Jan. 13, 1870.

**Amount of Live Stock at Market.**  
Cattle..... Sheep and Lambs..... Swine.....  
This week..... 2,729..... 10,760..... 850  
Last week..... 1,270..... 6,470..... 804

**Prices of Market Beef.**  
Extra, \$12.50-\$13.25; first quality, \$11.50-\$12.25; second quality, \$10.25-\$11.00; third quality, \$9.00-\$10.00.

**Prices of Store Cattle.**  
Working Oxen, per pair, from \$150-\$200, to \$250-\$275; Milch Cows and Calves, from \$80, \$60-\$75, to \$85-\$100; Yearlings, \$14 to \$25; two years old, \$20 to \$35; three years old, \$24 to \$32; Western Fat Steers, live, none; stores, wholesale, 11 to 12 cents; retail, 12 to 15 cents; Columbia Co. N. Y. Figs, none.

**Prices of Sheep and Lambs.**  
In lots, \$2.50-\$3.00, 3.50-\$4.50 each; Extra, \$5.00-\$5.00, or from 4 to 5 cents per lb. Spring Lambs, \$5.00-\$6.00.

**Prices of Hides, Tallow, and Skins.**  
Brighton Hides, 9 to 10 cents per lb. Tallow, 7-8 cents per lb. Country Hides, 7 1/2 to 8 cents per lb. Tallow, 6 to 6 1/2 cents per lb. Pelts, 75 to 1 1/2 cents each. Calf Skins, 15 to 16 cents per lb.

**Classification of Cattle and Sheep.**  
N. B.—Beef Extra and First quality includes nothing but the best, large, fat Oxen. Second and Third quality includes Oxen, and two and three year old Steers.

**Sheep.**—Extra includes Ossesets, and when those of inferior quality are thrown out.

## ORGAN MUSIC.

The Piano-Forte is essentially a home instrument, and for a time it held that place almost exclusively, but it now has a powerful rival in the reed organ, from the fact that the organ is capable of many musical effects which the piano is not. Music with sustained harmony cannot be played upon the piano, while the organ can give it the mildest possible expression. The great improvements made in this class of instruments within a few years past, have deservedly brought them forward very prominently. These improvements have developed the celebrated American Organ, manufactured by Messrs. S. D. & H. W. Smith, of Boston, which are universally acknowledged to be far superior to all other instruments. These organs possess not only all the desirable qualities to be found in instruments of other makers, but also certain peculiarities which give them superior tone and power. 30 1/2 1/2 70

### SAFE LIGHT FOR OUR HOMES.

MR. EDITOR:—Permit me to say a word in behalf of our freest, at least, where gas is not used, or if so, at an expense which is a burden. We neither make nor sell the Lamp which we commend; we refer to Perkins & Hone's non-explosive Kerosene Lamp. Prof. J. H. Seelye, of Amherst College, was mainly instrumental in its introduction to the people of New England, because he saw in it a public blessing.

It is perfectly safe. Nothing that can be used for illumination will explode in it, while the light is exceedingly brilliant, steady, and entirely inoffensive as to odor, and the expense less than one half that of gas.

Messrs. Votaw & Montgomery, General Agents for the United States, are recent graduates of a New England college, and men of the highest character. Dea. F. A. Brown, at No. 53 Water Street, has the Lamp on exhibition, at his office. The interest of the public in such protection to life, alone, rises above all mere business competition or profits; it has an importance solitary and unrivaled in its claims; and these are sustained by the best names in the scientific and literary world. P. C. H.

### Business Letters Received to Jan. 15.

C. F. Allen, S. Allen, D. G. Ashley, Chas. Andrews, B. S. Ayer, T. P. Adams, A. W. Adams, A. Anderson, F. C. Ayer, John Q. Adams, E. T. Adams, T. J. Abbott, L. B. Bates, J. E. Budden, C. P. Berry, E. B. Bradford, J. T. Benton, L. D. Brown, Wm. D. Bridge, A. F. Bailey, Jas. D. Butler, N. W. Bailey, C. H. Bay; O. H. Call, E. K. Colby, F. A. Crafts, Geo. F. Cobb, Geo. E. Chapman, J. Cooper, E. F. Clark, G. Cady, E. A. Crutch, H. P. Cushing, C. H. Chase, L. P. Causey, Geo. M. Carpenter, John Capen; C. M. Dinmore, D. S. Dexter, Chas. U. Dunning, A. E. Drew, T. W. Douglas, T. G. S. Dearborn, J. M. Donald, R. S. Dixon; Walter Eia, 2, E. Elliott, C. K. Evans; L. Fish, James W. Fitch, B. Freeman, Geo. E. Fuller, Cyrus Flanders; J. H. Griffin, John Gilson, 2, N. Goodrich, Francis Grover, E. Gerry, Jr.; P. Higgins, Geo. Hawes, C. M. Hinckley, E. J. Haynes, E. H. Hinds, R. W. Haslun, John H. Hillman, S. Holman, J. Hawkes, N. Hobart, John Hatch; Wm. L. Jackson, J. H. James, A. J. Judkins; A. W. Kingsley, A. J. Kenyon, J. D. King, Amos Kidder; Wm. Livesey, J. W. Lewis, M. Ludlum, A. S. Ladd, A. R. Lunt, A. B. Lovell; Chas. W. Morse, J. S. Mitchell, D. K. Merrill, J. L. Martin, H. A. Mattison, W. W. Marsh, 2, J. M. Miller, C. C. Mason, O. W. Mack, Henry Murphy, C. S. Macreading, A. A. Wright, C. I. McCurdy, C. A. Merrill, A. C. Monson, S. McLaughlin, D. M. Mathews; A. Plummer, Geo. R. Palmer, A. W. Pottle, 2, E. F. Prescott, C. A. Plummer, C. A. Parker, S. T. Patterson, H. F. A. Patterson, N. P. Philbrick; S. Quimby; J. S. Rice; J. F. Sheffield, 2, A. L. Small, B. L. Sayer, 2, E. Scott, John C. Stevens, M. Sherman, M. N. Steaton, C. H. Smith, J. Scott, H. A. Spencer, B. Sanderson; Wm. Turkington, O. E. Thayer, J. S. Thomas, W. B. Toulmin, J. T. Thurston, James Thurston, C. Taber, J. O. Thompson, J. T. True, John Thompson; W. Wilke, 2, J. W. Willett, C. W. Wilder, F. J. Wagner, D. A. Whedon, Robt. H. Wilder, Geo. Whitaker, M. E. Wright, S. Wentworth, J. B. Washburn.

### Methodist Book Depository.

### Money Letters received from Jan. 8 to Jan. 13.

T. P. Adams, C. Andrews; A. Bilest, J. T. Benton, W. C. Burdick, E. G. Brown, O. M. Boutwell, B. B. Byrne, D. P. Blanchard; A. F. Chandler, C. D. & E. J. Copp, J. C. W. Coxe, A. S. Clason, N. L. Chase, H. Carpenter, J. S. Clement; A. E. Drew, T. W. Douglas, L. A. David, G. L. Downer, J. W. Dearborn, R. Dearborn; J. W. Eaton, B. M. Eastman, W. Eia; L. Fish, Geo. E. Fuller; E. J. Garrett, S. A. Greer; M. Hubbard, W. H. Hughes, J. E. Hawkins, R. W. Harlow, L. L. Hanson, W. J. Harriman, N. Hill; B. Judd, Wm. Johnston, S. A. Jenkins, H. Jasper; M. E. King; A. R. Lunt; C. S. Macreading, A. C. Manson, H. A. Mattison, M. G.

Morse, W. M. K. Bray; E. M. Nash; A. Osborne; C. B. Pennington, C. H. Paisley, D. J. Prince, M. Parker, W. L. Prescott, A. Plummer; S. E. Quimby; J. S. Rice, Wm. G. Rice, S. H. Robinson; A. A. Stockton, J. L. Smith, W. H. Stetson, E. S. Stanley, J. A. Stowell, Wm. Stout, B. P. Spaulding; T. J. True, E. J. Torrey, C. W. Taylor, A. Tarr, C. Taplin; F. Upham; H. J. Woods, A. W. Waterhouse, A. E. Wilson, G. G. Winslow; C. H. Zimmerman.

JAMES P. MAHER, Agent, 5 Cornhill, Boston.

## Acknowledgments.

Rev. A. E. Drew and wife gratefully acknowledge their obligations to friends in Bristol, N. H., for Christmas gifts, in cash and its equivalent, amounting to \$100.

Rev. J. Noyes and wife gratefully acknowledge the receipt of money and other valuable presents, from their friends in Methuen.

The Pastor of the Methodist Church at Bellows Falls, acknowledges the receipt of presents. Besides other valuable gifts, there was handed to him from the Christmas Tree a beautiful morocco pocket-book, containing a diary, and \$22.25.

Rev. H. H. Martin and wife return their sincere thanks to the M. E. Church and congregation, of East Bridgewater, for valuable presents received on Christmas Eve.

Rev. A. A. Presbrey and family gratefully acknowledge their obligations to friends in Cumberland, R. I., for valuable Christmas gifts. May the Lord save the donors.

## Church Register.

### HERALD CALENDAR.

New Bedford District Conference Meeting, Acushnet, Feb. 14-16.  
Agassizian Preachers' Association, Kittery, Jan. 24.  
Sandwich District Preachers' Meeting, Barnstable, Feb. 7-9.

### QUARTERLY MEETINGS.

**MONTPELIER DISTRICT—FOURTH QUARTER.**  
January—Stony Brook, 2 P. M., 28; Pittsfield, 29, 30.  
February—Rochester, 5, 6; Tunbridge, 2 P. M., 11; South Acushnet, 12, 13; East Orange, A. Z. Bell, 12, 13; East Corinth, 2 P. M., 15; Chelsea, 19, 20; Bethel, 2 P. M., 25; Randolph, 26, 27.  
March—Middlesex, 2 P. M., 3; Watfield, 2 P. M., 4; Moretown, 5, 6; Montpelier, 7 P. M., 6; Marshfield, 11, 11; Cabot, 13, 13; Wright's Mills, 19 A. M., and 20 P. M.; Worcester, 19 P. M., and 20 A. M.; Plainfield, 26, 27.  
April—Northfield Falls, 2 A. M., and 3 P. M.; Northfield, 2 P. M., and 3 A. M.; Williamstown, 2 P. M., 8; Barre, 9, 10.  
Jan. 11, 1870. A. L. COOPER.

### READFIELD DISTRICT—THIRD QUARTER.

[Change of time.]  
Fairfield, from Jan. 29, 30, to Feb. 13, 14; Manchester, from Feb. 13, 14, to Jan. 29, 30—to be attended by P. Jacques.  
Quarterly Meeting at New Vineyard (Stewart's Mills), Jan. 29, 30. Geo. WELSH.

**SPRINGFIELD DISTRICT (Vt. Conf.)—FOURTH QUARTER.**  
January—Guilford Center, A. M., Brattleboro, P. M., 23; Proctorville, A. M., Ludlow, P. M., 29, 30.  
February—Weston, A. M., Landgrove, P. M., 5, 6; Theford Center, A. M., at last session:—M. 3, 13; S. Reading, A. M., W. Windsor, P. M., 19, 20; Wardboro', 20, 27.  
March—Jacksonville, A. M., Wilmington, P. M., 6; E. Barnard, A. M., Barnard Center, P. M., 12; Woodstock, A. C. Stevens, 12, 13; Putney, W. H. West, 30; Hartland (Windsor), evening, 19, 20; S. Londonderry, A. M., Bondville, P. M., 26, 27.  
April—Mt. Holly, 2, 3; Perkinsville, A. M., Springfield, P. M., 9, 10.  
L. C. DICKINSON, P. E.  
Bellows Falls, Jan. 15, 1870.

**THE SOUTH STREET M. E. CHURCH, LYNN.** Having been enlarged and refitted, will be reopened for Divine services next Friday, Jan. 21, at 2 o'clock. Sermon by Rev. H. H. Newhall, D. D., of Wesleyan University, Middletown, Ct. All friends in the vicinity, and especially former pastors of the charge, are cordially invited to be present.

**NEW HAMPSHIRE CONFERENCE—CENTENARY NOTES AND SUBSCRIPTIONS.**—Permit me to call attention to the following resolutions, passed by the New Hampshire Conference, at its last session:—  
"Resolved, That the Treasurer of the Trustees be instructed to make vigorous efforts to collect, during the present Conference year, the notes and subscriptions in his hands given for Centenary purposes, and pass over the same, with such funds as he may have in his hands, to the Treasurer of the Boston Theological Seminary, and the N. H. Conference Seminary and Female College, the amount severally belonging to those institutions."  
"Resolved, That the Treasurer of this Conference is hereby requested to embody, in his next annual report, a classification of the names of all donors, or unwilling to make payments, according to agreement, that proper measures may be taken to ascertain who, if any, are reasonably excusable."

It will be seen, by the foregoing resolutions, that the Conference wishes to transfer to the custody of our Seminaries, respectively, the Centenary funds contributed for their benefit. The notes cannot well be transferred, as they are payable to the Trustees of the New Hampshire Conference, and the Conference cannot, of course, endorse them to those institutions. I therefore earnestly request that these notes may be paid at as early a date as possible, that the transfer may be made, and the business be closed up previous to the next session of our Conference. The amounts may be forwarded to me at Salem Depot, N. H., by bank checks, or in bills in registered letters.

Treasurer of Trustees of N. H. Conference.

**THE CLAREMONT DISTRICT MINISTERIAL ASSOCIATION** will meet at Newport, N. H., Tuesday, Feb. 16, 1870, and continue two days.

**PROGRAMME.**—Devotional Services, at 8 o'clock A. M. each day.

Tuesday, Preaching, 2 o'clock P. M., L. W. Prescott; 7 P. M., C. M. Dinmore.

Wednesday, Preaching, 2 P. M., H. Dorr; 7 P. M., O. H. Jasper.

Evening—The Ministerial Call; Its Nature and Permanency.—P. Wallingford and C. E. Rogers; Review—"Credo"—S. P. Hoath; Essay—"Present Aspects of Romanism"—L. W. Prescott; Sketch—Isa. xlviii. 20—"H. Montgomery and W. H. Jones; Exegesis—Heb. 4, 5, 6—O. H. Jasper and R. B. Russell; Essay—"The Sabbath-school and its Claims"—C. W. Mullen and L. Howard; Sketch—Rom. xiv. 23—"H. Dorr and W. H. Stewart; Essay—"Modern Spiritualism; its Nature and Tendency"—Irish Taggart and J. W. Merrill; Exegesis—3 Cor. vi. 14—"C. M. Dinmore and R. Dearborn; Discussion—"How Shall we Most Effectually Reach Those who do not Attend Public Worship?"—opened by P. Wallingford and R. Dearborn; Essay—"Science and Revelation"—J. H. Hillman and J. Fawcett; Exegesis—Matt. xvi. 18, 19—"Sins Quimby and A. C. Cobb; Essay—"Are the Sufferings of the Life in Any Sense Punishment for Sin?"—G. W. [d.]

Clark and A. L. Kendall; Exegesis—Rom. xii. 2—"C. H. Chase and S. J. Robinson; Discussion—"What are the Best Means for Promoting Temperance in the State?"—opened by B. F. Sawyer and L. W. Barton; Exegesis—1 Cor. iii. 11-15—"J. W. Adams and G. F. Wells; Sketch—John iv. 26, 30—"W. W. Smith and A. C. Hardy.

The attendance of all our brethren is earnestly solicited. Come early, and stay until the close of the meeting. A cordial invitation is extended to the Presbytery of the Springfield District (Vermont Conference); to be present, and participate in our exercises.

S. P. HEATH,  
J. H. HILLMAN,  
C. W. MULLER, } Committee

Jan. 4, 1870.

**THE OODS MINISTERIAL ASSOCIATION** will meet Feb. 15, in the evening, at Whitefield.

Exercises.—Tuesday evening, Preaching, J. M. Bean. Wednesday, 9 A. M., Social Meeting; 10 A. M., Business Meeting; Preaching, 2 P. M., R. S. Stubbs; Evening, Preaching, by C. H. Smith; subject, "Immortality of the Soul."

Thursday, 9 A. M., Business Meeting; Preaching, at 2 P. M., H. B. Mitchell; evening, a Social Meeting for Prayer, and the Relation of Christian Experience.

ESSAYS:—"The Master and Manner of Preaching Required by the Times"—J. M. Copp;—"Should Prayer-meetings Continue More than One Hour?"—G. C. Noyes;—"In What Respects was Man Created in the Image of God?"—G. P. Warner;—"Duty of the Pastor to the Sunday-school"—J. H. Knott; Written Sermon—"What is the Review of 'Credo'?"—Wm. H. Bennett;—"What is the Significance of the Presence of the Holy Spirit in Revivals of Religion where they are Held?"—J. Evans; Question for Discussion—"Ought there to be a Camp-meeting within the Bounds of the White Mountain District?"—"Importance of Strict Administration of Discipline, and How can it be Effectuated?"—H. B. Mitchell; Written Sermon on "Resurrection Body"—C. H. Smith; D. J. Smith—"Palpit Preparation."

All the preachers present will be expected to present a sketch of the sermon last preached by them.

C. H. SMITH.

**PROGRAMME OF GARDNER MINISTERIAL ASSOCIATION**, which will be held at Auburn, to commence Tuesday, Feb. 8, at 2 P. M., and close Thursday evening following.

The meeting will open with Devotional Exercises, followed by Relation of Personal Experience.

A Sermon, Tuesday evening, by A. Sanderson, P. E.; Alternate, J. O. Thompson.

A quarter of an hour will be spent, at each session, in the pronunciation of Scripture names.

ESSAYS:—"The Elements of Strength in the Christian Ministry"—C. W. Morse, S. Paine; 2—"Holiness and the Methodist Discipline"—J. C. Perry, C. Munger; 3—"The Perpetuity and Condition of Pentecostal Blessings"—D. H. Randall, G. F. Cobb; 4—"The Scripture Law of Divorce"—J. O. Thompson, W. S. Jones; 5—"The Law of Love in the Jewish and Christian Church"—E. Martin, J. McMillan; 6—"Justification; its Nature and Evidence"—J. Hawks, J. Cobb; 7—"Sanctification; its Nature and Evidence"—B. Freeman, M. B. Cummings.

Discussions:—"Methods of Sermonizing" (private)—opened by N. Andrews;—"Best Method of Conducting a Prayer-meeting"—N. Hobart, John Gibson, B. Lufkin, and others.

EXERCISES: Rom. ix. 3—Wm. Stout, Joseph Monar, John Nor, G. Briggs; Rom. viii. 19 to 21, inclusive, by J. L. Cummings, S. D. Brown, N. Andrews, H. B. Mitchell; Matt. xxii. 30—Isaac Lord, F. Grover, T. J. True, J. Fairbanks.

C. MUNGER,  
W. S. JONES,  
N. ANDREWS, } Committee.

P. S.—It is hoped the brethren will all attend, and come full of faith and the Holy Ghost, that the session may be one of great spiritual, as well as intellectual benefit.

Bath, Jan. 12, 1870.

**STATE TEMPERANCE CONVENTION.**—The Men and Women of Maine, who are in favor of the suppression of Intemperance, and of the advancement of the cause of Prohibition by all such measures as experience has demonstrated to be necessary for that purpose, are invited to meet in Mass Convention, at Auburn Hall, in the city of Auburn, on Thursday and Friday, Jan. 27 and 28, 1870. The Convention will organize at 3 o'clock P. M., on Thursday.

Reduced fares on all railroads.

For order State Temp. Ex. Com.

Dec. 28, 1869.

**A PLEA** for the M. E. Church at Maryland Ridge, Wells, Me.

The following appeal for aid for the M. E. Church, at Maryland Ridge, was prepared, substantially as here presented, by our lamented Bro. Sawyer, the day before his death. "Though dead, he yet speaketh." This feeble Society is deeply afflicted in the loss of their pastor, but intend to push on their Church enterprise. The smallest contributions will be thankfully received.

J. COLBY.

About fourteen years since, a few Christian people, and others, not professors of religion, desiring the means of grace among them, started a subscription for the purpose of securing a minister. But the question arose, "What kind of preaching shall we have?" The answer was, "Let us have Methodist preaching." Accordingly, a request was sent to the Maine Conference, and the Rev. J. C. Stout was appointed to the place. God greatly blessed his labors. A gracious revival followed, and a Society was formed. The house where they have worshipped from the first is a very poor affair, not owned by the Society. Several attempts have been made to build, all of which have heretofore proved failures. The Society have created a parsonage, which is nearly finished, but for which they still owe two hundred dollars. At the last Conference, my lot fell to this place; and, from the first, the conviction was general that we must have a house of worship, or give up the hope of a permanent Society.

We commenced the effort for building under great discouragements, but through earnest perseverance, and the blessing of God, have succeeded in raising a little more than half enough to cover the expenses of such a house as we need. The foundation for our house is laid; the frame is up, boarded and shingled, and we hope will be ready for dedication by the first of June. Could the friends of Zion abroad know the anxiety and struggles of this little struggling band, they would pour forth their sympathies in a most abundant aid. Appeals from other parts of Maine, from Massachusetts, and elsewhere, have come to us, and, in our poverty, we have cast in our offerings; and now will you not help us? We feel you will. The community around us, unacquainted with the means of grace, is large, and we have a promising field; but to command influence, and secure attention, we must have a respectable place of worship.

Please send remittances to Elijah Williams, eqy, North Berwick, all of which will be very gratefully received and properly acknowledged.

J. W. SAWYER, Pastor.

**THE BOSTON HIGHLANDS M. E. SOCIETY** will dedicate their new church, on Warren Street, on Thursday evening, Jan. 20, at 7 o'clock. Sermon by Rev. W. F. Warren, D. D. No collection.

**WANTED.**—A good supply for a country charge, a few miles from Milwaukee, Wis. Address—Rev. C. D. FILLABURY, Milwaukee, Wis.  
Jan. 6.